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A
DEFENCE
OF THE
REMARKS
ON
Dr. Wells's
LETTER
TO
Mr. DOWLEY.

PART I.

Being an Answer to the First PART
of the Doctor's Examination.

In a Third LETTER to a Friend.

By *James Peirce.*

L O N D O N,
Printed by J. Humfreys, for John Lawrence
at the Angel in the Poultry. 1707.

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OFFERING

REMARKS

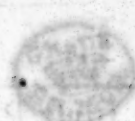
ON

Dr. Wells

LETTER

TO

Mr. Dowry



Being an Answer to the PART
of the Doctor's Examination.

In a LETTER to a friend.

By James Preece.

LONDON

Printed by A. Thompson, for J. A. Murray,
at the ... in the Strand, 1794.

S I R,

I Cannot but think it proper to address this my Defence to you, as you are the Person who left the Doctor's Letter with me ; and as you are easily able to judge, by Circumstances, of the Truth of some Matters of Fact, which I am forc'd to alledge in my own Vindication. And in the first Place I beg your Patience, while I clear my self of some Reflections, which the Examiner is pleas'd to cast upon me.

He reflects then on me, for saying, *I thought his Arguments were such as deserv'd no Answer*, Exam. p. 4. But the reason why I said so, is obvious ; The Dissenters are in abundance of things unfairly represented : Opinions, which they do not own, are first obtruded upon them, and then gravely confuted : And this I not only said, but shew'd in particular Instances. And the Doctor may easily bring this Matter to a speedy Issue : Let him but try whether the Dissenters about him will allow his or mine to be a true Account of their Opinions ; and, I hope, they may be here consider'd as the most proper Judges. And I think the Doctor can have no reason to be offended at me for using these Words, since he pretends to have learn'd his Objections from some of his Parishioners, *Exam. p. 14, 15*. Now to help him to form an impartial Judgment concerning this, let him but suppose his own Party us'd in the like manner ; let him but suppose a Dissenter to take the same Method, and to make it his Business to rake together such trifling Objections, as the common People in the Church of England are ready to make against the Dissenters ; and let him suppose this Dissenter to have only a small measure of that Talent, which the Doctor shews himself by his Examination a great Master of, (I mean an Ability to shuffle, to wind, and turn things, and set a specious, but false, Gloss on them) and that he uses this to work out of these Church-men the most silly Objections ; and afterwards, by a mighty Strength of Argument, confutes them ; and then triumphs that he has quite overthrown the Church-mens

Cause: Would any Man of Judgment and Candour think the Cause of the Church concern'd ; or that such kind of Writings deser'd an Answer? I am confident they would not : And therefore I leave it to any indifferent Judgment, whether I had not equal Reason to think and speak as I did. As to my *second Thoughts, and resolving to bestow some Remarks on the Doctor's Letter*, I do still declare, that they were not owing to any Apprehensions I had of the Strength of the Doctor's Arguments, but only to the mighty Boastings wherewith his Letter was dispers'd up and down the Kingdom, as an unanswerable Confutation of the Dissenters Principles in general. Had the Doctor's Letter been only dispers'd among his own Parishioners, from whom he pretends to have learnt his Objections ; had they not been dispers'd in that way I have now mention'd, I should not have troubled my self about an Answer. He is pleas'd to say, *his Arguments, such as they be, have cost me a considerable time to bestow even such sort of Remarks as I have bestow'd upon them.* How considerable the time spent in writing those Remarks was, the Doctor can't tell ; but if 'twill be any Satisfaction to him to know, I will sincerely inform him. I had them under Consideration only 15 Days ; and I had other Business to mind too in that time ; and after that I only corrected the Copy of a Friend, who was so kind as to transcribe it for the Press ; and one Reason of his transcribing it, I shall give presently. The Doctor's Charge against Mr. Dowley, as not sticking at a manifest Untruth, in asserting that there is not room for the Dissenters to write so freely and fully in their Case, as the matter would lead them, and as their Adversaries may against them, and alledging the Penal Laws, is not built on any certain Grounds. 'Tis enough for me to assure the Doctor, that I have known a Dissenter brought into a great deal of Trouble by the Laws still in force, for speaking freely his Mind since the Act of Toleration, concerning the Common-Prayer ; and never heard of any ones being in trouble for speaking against conceiv'd Prayer. And whether Mr. Dowley's Sentiments concerning the Common-Prayer are such as would expose him to Trouble, should he openly declare them, I can't tell ; but Charity directs us to believe Mens Integrity when they declare their Judgments, unless we have manifest Reason to the contrary. For my own part, I was under no manner of Apprehensions on that account ; and I was so far from being aware of that unhappy Consequence the Doctor talks of,

of, that I really knew nothing at all of the Matter ; and had never heard of Mr. D's Excuse ; and afterwards purposely (till the Doctor now in his Examination referr'd to them) avoided so much as the reading of those Letters, as having no Inclination to be concern'd in Personal Controversies ; as I was told by others, those Letters were much of that kind. And if any have represented what the Doctor alledges, as the reason why I conceal'd my Name, it has been utterly without my Knowledge, and against my Approbation.

The Doctor is as much out in his other GuesSES, *viz.* *That I am asham'd to own what I have writ* ; as, I suppose, I now convince him by the Addition of my Name ; which I judg'd then, as I do still, an inconsiderable Trifle, which signify'd nothing in a Controversy ; for it matters not who writes, but what is written. Tho I don't think he would be willing the same Guess should take place in parallel Cases : Will he allow us to judge, that all their Writers against us, who have not put their Names to their Writings, were asham'd to own what they had written ? Will he say so of Mr. Hoadly, who publish'd an Answer to Mr. N. Taylor without his Name ? Or of the London Cases, some of which, were (I think) first publish'd without the Authors Names ? But if that had been my Reason, I could easily have prevented the publishing of my Papers, when they were written ; and indeed should have done so : But I assure the Doctor, that I am not now asham'd to own and publickly defend them : I am willing to give the Doctor all the Satisfaction he can reasonably desire ; and therefore, tho this relates not to the Controversy, shall tell him my Reason, and so ease him of the Trouble of any farther Surmizes, and needless GuesSES. I have always thought our Differences were not such as should hinder a Brotherly Love, and Friendly Correspondence between us ; and have been ambitious of maintaining a free Conversation, with sober, ingenious, and pious Ministers of the Establish'd Church ; and have been so happy as to meet with several such, who, notwithstanding our differing Sentiments, appear'd very cordial to me ; as I knew my self to be toward them. And this I speak of as an Advantage, for which I desire to bless God. Now I thought, a publick appearing in this Controversy (with how much Modesty and Charity soever 'twere manag'd) might raise Prejudices, and make those whose Conversation I valu'd, backward to it ; and therefore did

not prefix my Name to the Remarks ; and (however it has been since discover'd) did all I could to conceal it, sending my Papers not in my own hand-writing, and entrusting but one Friend in London with the Secret, desiring him to keep it as such.

The Doctor represents me, *p. 6. As appearing as the Champion of our Cause* ; and no doubt his Reason is, because he looks on himself as the Champion of the Establish'd Cause ; how he could otherwise ground that Reflection, I can't imagine ; for no Man can justly be said to assume the Character of a Champion, by his entering the Lists with any other than a noted Champion : And as I have no such Opinion of the Doctor in this Controversy ; so I am far, I assure him, from any such Conceit of my self, which would be a great Disparagement to my Brethren, among whom I pretend not to make a considerable figure : And tho he says, *p. 59. he will be so civil, as to suppose me the fittest and ablest Person my Party could make choice of to defend their Cause* ; yet I can assure him, that no Person whatever did make choice of me, or so much as ask me to answer him : But the Truth of the Matter is this, in which I may appeal to you, Sir, as you know what I am about to say to be true : When you were pleas'd to make me a Visit, you brought the Doctor's Letter with you, intending to read it while you were here ; and when I accidentally look'd into it, and ask'd you about it, you gave me that Account ; which, I said, induc'd me to write an Answer to it : I confess, I thought my self (upon a slight View of some Passages then, and once a considerable time before in the Book-seller's Shop) able to give a full Answer to it : And accordingly, when you were just going away (without any Motion on your Part then, or before) I desir'd you to leave the Doctor's Letter with me, telling you, I design'd to draw up an Answer to it.

Another thing the Doctor objects, is, *The Greatness of the Price of my Remarks* ; and is course enough in his Reflections : In short, he thinks he may raise the Reputation of his own Generosity, by representing his Adversary as sordid : And therefore he says, *He propos'd to himself no other Recompence for his Pains, than some Books to give away ; but I kept one Eye on my temporal Good, and would be well paid for my Pains ; and this made the Remarks dear.* I profess I do not fear to compare my Generosity in this Matter with the Doctor's ; I assure him, I receiv'd not one Farthing for

for my Copy ; nor did I article for so much as the Doctor owns he had, viz. Some Books : On the contrary, the Bookseller insisted on it to my Friend (to whom I sent the Copy) that we should be oblig'd to take off a considerable Number. He did indeed afterwards, of his own Motion, send me some Copies, when I neither ask'd nor expected them. The true reason of the Difference of the Price, was the Fewness of the Copies which were printed, which made the Charge of setting the Press fall the heavier on each of them. I was sorry when I found the Price so large ; and 'twas on my Motion the 2d Edition of that Letter, as also my other Letter, were printed so as to be sold cheaper ; and that before I imagin'd I should hear of this Objection from the Doctor. And when he adds, That *I knew full well, and, no doubt, by frequent Experience, how very easy a Matter 'twould be to gull or chouse the Common People ;* I don't think that such Rudeness deserves any other Answer, than that 'tis very unworthy of a Man of polite Education, and much more of a Clergy-man of the Doctor's Degree.

It becomes not a Divine to slander his Adversary ; and especially one to whose Person and Character he is wholly a Stranger. And I defy the Doctor to alledge any Colour of Proof for what he says. I know very well he charges me, P. 59. with styling him *an insulting and scornful Adversary ;* But whether the Charge be just or no, I am willing to leave to any impartial Judge, who has read his Writings. And as to the Reproach of *barbarous Incivilities*, they are not my Words, but Arch Bishop Tillotson's ; and are no farther applicable to the Doctor, than as it may appear from what I have alledg'd to prove it, that he does scurrilously make sport with our Religious Service. And I wish that Rudeness of Expression were not to be parallel'd in his own Writings. I said, *I hop'd the Cause of the Doctor's unfair Dealing with us, was not Wilfulness, but rather such Weakness and Ignorance, as tho it render'd him unfit to write in the Controversy, yet might lessen his Guilt.*

Now this I lay down for certain, that the Doctor has misrepresented us : And I may here alledge his own Testimony to prove it, that since he says 'twas given out by our Party, that the Remarks were not to be answer'd, P. 7. Our Party, even such of them from whom the Doctor pretends to have learn'd his Objections, did judge their Principles more fairly represented by me than by him. And tho I

have been assur'd of the Satisfaction of several in that Matter ; yet I have never heard the least Complaint against me from any Dissenter, as tho I had misrepresented them. But now supposing this true, it was Charity in me to hope the cause was Weakness rather than Wilfulness, especially since I then did not know the Doctor would esteem it a piece of Civility, to suspect a Man's Sincerity and Ingenuity, rather than his Knowledge in Church-Affairs, p. 55. And what was the Weakness or Ignorance there charitably suppos'd? Not Unskilfulness in any famous part of Learning, Languages, Philosophy, Ancient History, or Divinity, &c. but only in the Principles and Opinions of a despis'd sort of People in this Nation, who are represented as being only led by *Humour, Fancy, Interest, Perverseness, and such like Motives* ; and consequently whose Principles a wise Man would not desire to know.

Another Objection is, that *I use Equivocations ; that I shuffle* ; and this returns continually : But I declare I can't understand any occasion I have had for any such thing. I have not found my self hitherto reduc'd to any Straits by the Doctor's Arguments : And moreover, tho I am well satisfy'd in the Grounds of my present Non-conformity, yet if I may judge by what I have observ'd as to others, or what I have met with my self, I can have no reason to fear Conviction of the Lawfulness of conforming to the Establish'd Church, and accepting a better Living than I have among the Dissenters. I do declare I design'd fairly to represent the Dissenters Opinions ; and therefore us'd a manifest Caution, where I express any Opinion, wherein they do not agree among themselves, and where I express only my own Sentiments : And I know not any one Place where I have done otherwise ; I am sure there is no wilful Omision of that Nature. But I think any considerate Reader will easily discern the reason of all the Noise and Pother the Doctor makes about shuffling. He seems resolv'd to use such Arts as his principal Weapons ; and therefore by making this stir, would prepare the Reader to believe when he comes to be tax'd with it himself, 'tis only by way of Retaliation. I shall clear my self of this Charge as I go along ; and take notice how continually 'tis practis'd by the Doctor.

But only now I shall give a general Representation of the Doctor's Management of this Controversy, that so the Reader may judge of his Expertness in the Art of Shuffling.

The

The Doctor prints a Letter to Mr. D. a dissenting Teacher of the Presbyterian or Independent Perswasion ; and therein he lays down the Characters of a false Teacher, to undeceive him and his Followers ; and to convince both of their unhappy State and Condition, p. 5. And for this End, he lays down eleven Instances of false Doctrine, which are sufficient to prove him that teaches them, a false Teacher : And when he has done, he tells Mr. D. *These, Sir, are the several Instances of false Doctrines spread abroad, and taught by the false Teachers of these Times, which I judg'd most proper to lay here together before you.* And now who would not hence conclude, the Doctor design'd to charge all those false Doctrines as taught by Mr. D. and such as agreed with him ? Whereas now, when he is charged with the Abuse, he pretends, *he did not directly charge any of the eleven Instances on Mr. D. or any dissenting Teacher. He only said, whosoever teaches so and so, is a false Teacher. He owns, if he had actually charg'd Mr. D. &c. with teaching such Doctrines, and he had not taught them, he had been truly guilty of misrepresenting them,* Exam. p. 15. Now if this is not all shuffle, I know not what is. For my own part, I can assure the Doctor, *I was so quick-sighted as to observe this ;* but I could not believe any Man would use such a mean way of writing : For what is then the Sum Total of all the Doctor's Arguments but this, that he (an *Individuum Vagum* perhaps in the World in the Moon, or directly under the North Pole) who teaches these Doctrines, is a false Teacher : And at this rate here's a Book wrote without any design at all. But farther, I think what I have referr'd to, does evidently prove the Doctor did intend Mr. D. as teaching these false Doctrines : And I add, that as it is but reasonable, from the beginning of his Letter, to understand these two Characters to belong to the same sort of Persons ; so 'tis most evident by the last, he aim'd at Mr. D. and the Dissenters in general

Again, these false Doctrines are pick'd up here and there from Common People ; though there are none of them who now own them ; and thence, without first enquiring of Mr. D. privately, a Charge is openly form'd against us. These are such Instances of shuffling, and foul dealing, as the Doctor shall have no Reason to charge on me.

I am sorry I have been oblig'd to be so large on such Matters, which are forreign to the Controversy. Let us now come nearer to the Controversy.

I had said, that *some of his Eleven Instances are such as the Dissenters do not Teach, and in others he represents not fairly their Sense.* This (he says) gives him just Occasion to make an *unlucky Remark, that this is the same Artifice or Shift made use of by the late Popish Writers,* p. 8. But this Remark is not so *unlucky*, as 'tis inconsiderable: For if this signifies any thing, then no Persons however Misrepresented must complain of it: But I assure the Doctor, I am not so much afraid of Symbolizing with the Papists, as that would come to. If they roundly deny'd the Opinions *truly* charg'd on them, may not we therefore roundly deny those *falsely* charg'd on us? I will add, that the Protestant Writers prov'd by Writings, acknowledg'd by themselves to be *Authentick*, that such and such Doctrines were held by the Church of *Rome*, and did not pick them up from the private Conversation of two or three Farmers or Tradesmen.

In the next place, he thinks me *under a gross Mistake, when I say these Instances are so far from being Essential to Religion, that a Man does not deserve to be reputed a false Teacher for the sake of them, and his Reason is, because they are the Occasions of drawing Men into Schism.* But that I deny, the Schism lies not on our side; and therefore accordingly I must judge the Doctor for his Notions, which lead him to Schism, a false Teacher.

As to what he says concerning their *Differences among themselves*, I shall only put him in mind of these two things: 1. That there may be Schism, where there is no Separation, as is plain by the Case of the Church of *Corinth*. And let any Man judge, whether the different Opinions and Interests of High-Church and Low-Church, and the Contentions and Animosities between these two Parties, will not amount to as much as that for which the Apostle charges the *Corinthians* with Schism: And consequently, whether according to his own Scheme, a considerable part of the Church of *England*, on one side or other, must not be charg'd as False Teachers, for such false Opinions as they hold.

2. I would desire the Doctor to speak out next time, and say plainly, whether he has the same Apprehensions of the Case of the Non-juring Schismatics which he has of ours? And to inform me, why Men of his Principles are observed to be ordinarily so Mild and Gentle toward them? As to what follows, I will not dispute with the Doctor by what Name he shall call us, he may use his Liberty: Teachers

ers is as good a Name as Ministers, *Ephes. 4. 11.* But I wonder why he should alledge that *the Dissenters call the Church-Ministers (and not their own) Priests.* I believe this is not the ordinary Dialect of any Dissenters beside the Quakers, who indifferently apply it to the Church-men and others. If any others do it by way of Reproach, I do not justify them; tho' 'tis odd, the Doctor should complain of that Title the Church-men themselves are so fond of. I shall not take notice of the things he triumphs in as granted by me. I still stand to them, and say they are nothing to the Controversie in hand. What I have laid down as the Opinion of the Dissenters, they will not deny. And I offer to furnish the Doctor with an hundred more such Concessions, if he desires them, rare Matter for such glorious Postscripts as he has added to this Examination. I confess I thought the former ones sufficiently trifling, but I must own in this last, the Doctor has outdone himself: And if he goes on to improve after this rate, he will in a little time bring the Art of Trifling to Perfection. He may next time take all the Actions of *Euclid*, and such as this, 3 and 2 make 5, and set them down as own'd by the Remarker, for the Conviction of the Dissenters, if any are found so weak as to deny them.

I come now to the Apology the Doctor makes for himself, p. 14. in opposition to what I had said, that *he had mistaken, or misrepresented the Dissenters.*

1. He says, *I use the Popish Trick of Equivocation, for I must mean all the Dissenters, or some.* If I meant the Generality of them, that's enough for me. Such kind of general Expressions are us'd in like Cases by all; and again, he says, *they must be such as he Wrote to, and was principally concern'd with, or such as he was not concern'd with.* I observ'd before, the Letter was spread abroad as a Confutation of the Dissenters in General, and therefore I might well understand the Doctor, as I did, designing a Representation of their Principles, and however I perceive plainly, that he is concern'd with do look on my Letter as a truer Representation of their Principles than the Doctors.

2. As to what the Doctor says, *that he suppos'd the common People took not up those Notions of themselves, but receiv'd them from others, and Originally from their Teacher;* I ask the Doctor, will he stand to the like Conclusion, drawn from all the weak Objections of the common People of the Church of *England*? However it had been but fair,

fair, first, privately to enquire whether such Opinions were held, before a publick Charge was made.

3. He says, *He had expressly caution'd the Reader, that tho' he used for shortness the Word Teach, yet he would have thereby understood not only Teaching professedly and openly in any Publick Assembly, but also any other Method whatsoever, made use of to intimate or make known that such Principles are approv'd, &c.*

To which I Answer, That in this Sense of Teaching, I deny some of the Doctor's Assertions to be taught by the Dissenters, and say in others, he has not fairly represented their Sense, but only set down a part of what they teach. And as to the Question he propounds to me, it would have been handsome had he first purg'd himself, and openly declar'd himself innocent of any such Dealing with his own People, with regard to the Dissenters. But however I'll answer his Question; that for my own part, I approve not of Bitterness, or Uncharitableness on either side; and tho' it may be true in this Case what Mr. Chillingworth said concerning Protestants and Papists,

Iliacos intra muros peccatur, & Extra.

Yet I can say, I have often taken occasion to correct the Mistakes I have met with in our Common People, and have vindicated the Church of England from Charges which I took to be unjust.

4. He says, *If he has mistaken the Dissenters, yet I have let drop enough to excuse him, as when I say, the Dissenters do not think a Form of Prayer absolutely unlawful, and add that I speak of the Generality of the Dissenters; and some few weak Persons in any Party are not to be made the Standard.* He asks then, *Since there are such, how do I know, but it is his Misfortune to deal with some of them.* Very well, let it be so. I have given up such, as Persons whose Cause I do not undertake, and in whose Opinion the Cause of the Dissenters is not concern'd. And the Doctor ought most expressly to have laid in such a Caution, and not to have left Scope to his Readers to think he spoke of Dissenters in General. Again, *I own indeed there is some Diversity of Opinions among the Dissenters, concerning the two ways of Praying.* And what then? Because they are not all fully of one Mind, but some have more Latitude than others, must Opinions be obtruded upon the Generality of them, which they do not hold?

hold? Again, I said it is one receiv'd Principle among the Dissenters, that no Man, or Body of Men, are the Standard of Truth. And is not this the receiv'd Opinion of Protestants in General? Will this be enough to excuse the Papists in wild and extravagant Charges on the Protestants in General, drawn from what was held by the *Munsterians*, or by the *Socinians*, &c.

As to his 5th Observation, I easily perceive his Design. But however, I spake as I did, because I know the Parliament does not always Tax the Dissenting Ministers for their Salaries: And I commend Mr. D. for not paying, when there was no Authority by Act of Parliament to demand it. 'Tis one of the Privileges of *English* Subjects, not to have Taxes Levied on them but by Act of Parliament? And a Privilege 'tis, worth contending for. And I dare say Mr. D. and his Brethren do no otherwise refuse to pay.

I shall now proceed to his Instances, and go over what he says in the Order he first put them.

His first Instance is about *Kneeling at Prayer*, and here I granted him what he desir'd, and yet he is not satisfy'd. He says, *I apply it only to Family and Closet Prayer, and conceal the Drift of his Assertion, which is concerning Publick Prayer in the Church*, and hereupon taxes me as not acting fairly and openly. But he is much mistaken. I own'd the Doctor's Conclusion without any Distinction; and what I added of Family or Closet Prayer was by way of Proof, which is of this nature. If the Dissenters thought Kneeling an unsuitable Posture, they would never use it: But they do sometimes use it; Therefore they do not think it unlawful. Besides the next words give a Reason why, notwithstanding this, they do not use it in Publick: Not that they think it in Publick a Piece of Superstition, but that they are satisfy'd of the Lawful Use of Standing; here any one may see I mean in Publick Assemblies, where alone I suppose that Posture Ordinarily us'd by them; and so when I add that Kneeling is not absolutely necessary, I plainly suppose it Lawful. Nay, I lay the Practice of Standing (which is evidently in Publick) on it's being most convenient, as in our Assemblies I judge it really is, and that's enough to justify us in Standing, since we can by Scripture justify the Suitableness of it. I added, the Church-men, as well as Dissenters, judge both proper, and act accordingly. Does not the Doctor discern I here mean in Publick, it being ordinary for them to stand at the Prayer before Sermon?

I know therefore of no Superstition in this Matter, if it be only pretended according to the Doctor, as very suitable and proper; and if a greater Necessity is not contended for than the thing will bear. And so, I hope, I have fully satisfy'd the Doctor on this Head.

His 2d Instance is, *about Forms of Prayer*. Here to the Doctor it seems very odd and preposterous, that after I had said, the Dissenters don't think praying by a Form unacceptable, when so and so qualify'd; I should subjoin immediately, that they do not think a Form of Prayer absolutely unlawful. And here he enlarges copiously on a Mistake, which is easily rectify'd: Tho I own a Form of Prayer, attended with those Qualifications, will not be unacceptable, yet I think the use of a Form may in some Cases be unlawful; as in this Case, Suppose a Man finds that a Form of Prayer (let it be in private, for we are speaking now only in general) proves an Hinderance instead of an Help to his Devotion: And therefore, as may be seen in that place, I commend Forms, as Helps to those who can't do without them. And when the Doctor thinks, I can't rid my self of the Force of his Arguments; perhaps he is not mistaken; but the reason is, because there is no Force in them. For what tho I grant the use of Forms may be acceptable, yet still the Question remains, Whether the constant use of a Form (where such Helps are not needed) does not hinder the devotional Part?

He says, *I'm mistaken, when I say the same Reasons will hold for the use of conceiv'd Prayer* (I said, as to the Person that officiates) *in publick as do in private*. For there are Remedies to help the Inconveniences of conceiv'd Prayer, which may be properly enough made use of in private, but are very improper to be us'd in publick; and he refers me to Bishop Wilkins, Chap. 4. of the Gift of Prayer. I own those Pauses the Bishop speaks of, as allowable in private, are not so in publick Prayer; but the Question is, whether there are not sufficient Remedies without such Pauses in conceiv'd Prayer in publick. I think the Bishop in that Chapter is of my mind, that there are: And his whole Book is a noble Proof of it.

I had said, the Dissenters generally agree, that as to themselves they find conceiv'd Prayer does more engage their Attention to the Business they are about.

The Doctor proposes, P. 21. *closely to consider this Matter and distinguishes these three Parts in Prayer; The Matter*

the Words, and the Devotion ; which Distinction I do not disapprove. He says, the last of these is the chief ; and that I grant also. To the Doctor then, it seems to amount to a Demonstration, that by how much the less the Soul is taken up in attending to the two former, by so much the more may it attend to the 3d and last : And therefore he argues, When Matter and Words are prepar'd before-hand, the Soul is left wholly to attend to the devotional part.

But the Doctor has not fully consider'd the Difficulty which we urge, *viz.* that we are liable to have our Minds careless in the Duty it self, and not to be duly intent upon it ; but our Thoughts are prone to wander from it : And therefore, as without Attention there can be no Devotion ; so that which is a means to help us in our Attention, is certainly serviceable to promote our Devotion. And that conceiv'd Prayer is a means to engage our Attention, we know by our own Experience. Again, as the devotional is the hardest, as well as the chief part of Prayer, and our Minds are backward to that ; the not using constantly the same Form of Words, serves for a Help to that, in as much as the same thing continually repeated by us does by degrees become less moving and affecting ; (as we may experience also in abundance of other Instances) and hence the Soul is apt to become formal in the Duty it self, and to take up with the external and less principal part of it ; an Evil which we are very liable to fall into.

If the Church-men do not find it thus, I rejoice in it : But as they take, so they ought to give the Dissenters Liberty to judge as they find. I own this is a Failing in us ; (the same things ought to affect us always according to their real Weight and Importance.) But, I think, 'tis such a Failing as we shall never wholly get rid of in this World. And as the Dissenters are free to acknowledge this Weakness in themselves, so they judge it very lawful to use the most proper means to redress it. Now that conceiv'd Prayer is useful this way, seems to me next to Demonstration from what I have said. For whereas the Soul has more scope to wander, while the Words of a Form are said by Rote, or read out of a Book ; there seems to be a kind of Necessity of its being more fix'd, and intent on the Business of Prayer, when a Person prays without a Form.

And I doubt not but that a Person, attending to the Directions given by Bishop *Wilkins*, will not find the Difficulty

ty about the Matter and the Words of Prayer very great, but the other Difficulty of wand'ring Thoughts is not so easily cured. And as to those who joyn with the Person Officiating, I can't see but that as their not knowing before-hand, the Prayers they are to joyn with, will serve very much to engage their Attention, so this will not infer their being more taken up in attending to the inferior Parts of Prayer; since if the words us'd are apt and proper, they immediately convey the Speaker's Thoughts to the Minds of the Hearers, and are without difficulty joyn'd with by them. These things I had taken notice of before, tho the Doctor does not, but puts the Matter on another Foot.

The Doctor thinks *Forms of Prayer afford other Helps, which conceiv'd Prayers do not; as that in reading a Prayer the Eye may be kept from wand'ring it self, and so from diverting the Mind: Whereas in conceiv'd Prayer there is nothing for the Eye to fix upon, &c.* But this avails very little, since 'tis most certain the Eye may be very well employ'd in conceiv'd Prayer, without either wand'ring, or (according to his other Supposition) being shut: I mean so as our Lord's was, *John 17. 1. These words spake Jesus, and lift up his Eyes to Heaven, and said, Father, &c.* And I think this full as proper as fixing the Eyes on a Book, and much more adapted and serviceable to Devotion. His next Consideration is answer'd already. As to his Third Consideration, I own my express Words (taken strictly) do indeed set both ways of Praying on a Level, but 'tis plain by the whole Sentence, that I us'd a soft Expression, and any one may see I intended more than is fully express'd; which is a Figurative way of Speech common in all Authors, as well as the Holy Scriptures. To this purpose I speak of *our Desires as the chief things in Prayer*, and of *God's looking most to the Heart*: But I will set down the Expression at large, and leave any Man to judge whether it be not plain.

They add too, that as our Desires are the chief things in our Prayers, they think they may as well lead as follow our Words; and that 'tis as proper when we have to do with God, who looks most at our Hearts in that Duty, that it should be out of the Abundance of our Hearts, that our Mouths should utter the Words wherewith we clothe our Requests, as that our Hearts should desire out of the Abundance of the Words that are put into our Mouths. Letter 1. p. 7. The Doctor does not deny that 'tis most proper for our Desires to lead our Words, and therefore contends they may do so in both Minister and People, when a Form is us'd. But here he leaves out

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out what I mention'd before, viz. That tho they may, 'tis hard, by reason of the Indisposition of our Minds, to make them do so, and there is more scope for wand'ring Thoughts in the constant use of the same Form, than in conceiv'd Prayer. And as to the People, tho 'tis true the words do lead their Desires, yet the same Indisposition is then help'd another way, as I have alledg'd in the Remarks: For if this be a help to him that Officiates, and his visible Disposition has an Influence on his Auditory, (which latter is not deny'd) then 'tis evident here is a Remedy us'd against that Indisposition, upon which I argue. And further I there add, that *the Auditory's not knowing before-hand the Prayers that are offer'd, is a means to engage their Attention, and to help against the Evil mention'd before*, p. 8. So that if I had certainly known before-hand what the Doctor would object, I do not see how in so few words I could have express'd my self more fully, or have better prevented any Objections.

My last Argument (he says) *is that no Forms of Prayer can be so contriv'd as to reach all Cases*: Now here the Doctor charges me with *Sophistry*, &c. Whereas there is nothing more plain than what I there say. My Words design'd to express the Sense of the Dissenters are these; *There is good Reason for the use of conceiv'd Prayer, because no Form can be so contriv'd as to reach all Cases*. Which the Candid and Judicious Reader will easily discern not to be an Argument absolutely against Forms, but only to shew the necessity of conceiv'd Prayer, supposing Forms are us'd. And let the Reader judge, whether his quite altering the Sense of my Words, and leaving out that, which would have discover'd my Sense, is any other than *Sophistry*.

Further, my Meaning is, that such Cases may occur in a Congregation, or in Publick Affairs, as could not be foreseen by the Composers of a Form of Prayer, and which yet are very proper to be taken notice of in Prayer. I will be so free as to put one. We felt some few Years since a most dreadful Judgment of God, I mean the great Storm, by which God did, no doubt, call us to Repentance. This happen'd on a *Saturday*. I ask then whether 'twas not proper on the next Day in our Solemn Assemblies to take notice of this, and to humble our selves under the Mighty Hand of God, and to deprecate such sore Instances of his Displeasure. This was not then neglected by such as us'd conceiv'd Prayer, which could reach such a Case, but there was no Form prepar'd for our Brethren till some time afterwards. Now I can't see that there is any known Case, (and of such only I speak) which conceiv'd Prayer wo'n't reach, but many such I can imagine which Forms can't be suppos'd prepar'd for. And therefore I laid down that as a Reason why conceiv'd Prayer must be

allow'd, in opposition to some who are very stiff against any use of it. I have consulted the Place he refers to in his Answer to Mr. D. and can't find any thing further in it that concerns me.

Next he falls hard on me, p. 24, & 25, for saying, *and without the Dissenters do not think the Form impos'd the most exactly suited to answer it's End.* This was us'd by me as a mild Expression, and such as I thought would least irritate and provoke those, who are most fond of it. But the Doctor turns it on me, and asks, *What's this to the Merits of the Cause? Whether or no I do not know 'tis not requir'd of us to esteem it so?* He says, *the true Question is, whether it be such as may lawfully and unreasonably be comply'd with?* How far the Declaration requir'd of unfeign'd Assent and Consent to all, and every thing contain'd and prescrib'd in and by the Book, &c. will extend, and whether it does not reach further than what he is willing to allow, need not be determin'd by me. For the Power of imposing Forms is not as yet made out. I confess, supposing that Power well clear'd, lesser Defects would not be a sufficient Objection against the use of it. But this is not the Case, and there are other things which Necessitate our Separation. And since 'tis so, we can't but think we do prudently to order our Worship in the best manner we can. I own much is to be done for Peace, but where it can't be had, the most proper Methods are to be us'd to attain the End of Ordinances, tho they should be displeasing to those, who refuse to be at Peace with us on just and reasonable Terms. As to his Testimonies, he knows they may be oppos'd with contrary ones, but I do not see this will carry any Cause. As to what he next suggests; there is no need I should pretend any exquisite Exactness on our side. I with the want of that were the only thing I saw cause to Complain of on theirs. I shall only say, that as to the Dissenters in general, and my self in particular, did we not think the Worship of God better managed among us, we might easily have mended the Matter long ago, by using the Liturgy, or any part of it: We are under no Ties to the contrary, and so may be suppos'd as free, (at least) in our Judgments, as those who have declar'd their unfeign'd Assent and Consent, and bound themselves to the constant use of it, to whom 'tis now a Point of Honour to defend it. And further, tho our Prayers are not Printed, they are publicly offer'd, and are esteem'd as most proper to answer the Ends of Prayer by those who joyn with us, and may be suppos'd to know them better than those that never heard them. And tho I would not boast, yet I may say this, that I liv'd some Years among such as were forward enough to Criticize, and had often such for my Occasional Hearers, but never heard of a single Sentence in Prayer

Prayer that was carp'd at by them, and yet I am nevertheless free to own, that I have not that Volubility of Speech and Easiness to express myself which many have. And thus I have gone over again the Dissenters Sense of this Matter, and I hope fully clear'd it from all Objections: Now we are again to consider the Doctor's Arguments, and how he vindicates them.

1. In Opposition to what he had said of Forms of Prayer prescrib'd in the old Testament, there was this modest Expression us'd, that *'tis dubious whether there be any such Form of Publick Prayer, (strictly so call'd) prescrib'd in the Old Testament.* The Doctor desires to know by what Name those Forms, Numb. 6. 23. and Deuteronomy 21. 7. 8. *Are so be strictly call'd, if not Forms of Publick Prayer.* The first of these I had expressly in view when I wrote those Words, and can't but wonder the Doctor should alledge it. I say 'tis to be call'd a Form of Blessing: And this I conceive somewhat different from Prayer: And indeed the very Words of the Text do plainly lead us to acknowledge a difference: For a Prayer is offer'd up to God, and he that Prays speaks to him, but this is a Form of Speaking to the People, v. 23. On this wise shall ye bless the Children of Israel, *saying unto them.* So that herein they were not the Mouth of the People to God, but the Mouth of God to the People. God Authorizing the Priests to pronounce his People Blessed, or such as he would Bless. To which Purpose is v. 27. *And they shall put my Name on the Children of Israel, and I will bless them.* As to his other Instance, I can't see 'twill overthrow what I said, it was a Form only in a particular Case, not prescrib'd to be us'd by the Priests, whom God had chosen to Minister to him, but by the Elders of a single City, not in a Congregation Assembled for the Solemn, Publick and Stated Worship of God, but rather on a Political Account, to purge themselves of having had any hand in shedding innocent Blood. And if these are the best Texts the Doctor can bring, I think I may safely next time speak with less Caution.

I had said, Secondly, That *if there were such Forms of God's prescribing,* 'twould not signifie much in our present Controversie: *Because the Question is not whether God, but whether Man has a Power to impose Forms of Prayer: And the latter could not be inferr'd from the former.* But the Doctor thinks it may be inferr'd thus: (1.) From God's prescribing them, it appears that they are not unlawful in their own nature. (2.) It appears further that they are useful, forasmuch as God always acts for wise Ends, and uses most proper Means. And therefore, (3.) That the Rulers of the Church do well in imitating the Pattern set them by God, and no where in Scripture forbidden them to imitate, when they have the like reason for

doing so. I am only concern'd in the two last of these. I own they are not unlawful in their own Nature. But then as to the 2d, that it *appears hence they are useful*, is not so clear. If he means that from the Institution they will appear to be useful, then the thing can't be deny'd; but 'twill do him no good. For tho we may then argue, God has appointed Men to Pray by such a Form, therefore it will be useful: Yet it cannot be infer'd that another Form which he has not appointed shall be useful. I say this can't be thence inter'd, and therefore I suppose the Strength of his Reasoning lies here; A Form of Prayer is in its own Nature adapted to be useful, or else God would not have appointed any: But then there is one General Maxim. on which this depends, which wants much clearing; and that is, that God never prescribes any thing but what would have been useful of its own Nature, without a Prescription. This the Doctor will evidently see to be false, when apply'd to the Sacraments. And therefore he can't certainly conclude at this rate. But then there is one little Circumstance which the Doctor takes for granted in his third Particular, which till it be prov'd will spoil his Conclusion, and that is, that God in prescribing Forms of Prayer design'd to set Church Rulers a Pattern. It must be own'd indeed that Church Rulers, as well as other Men, do well in imitating God in those things, wherein he has set them a Pattern. But if we are not cautious in judging whether he design'd this or no, we may run into many Absurdities: And I hope I may suppose God does enjoin things at some times when he does not intend others should imitate him in enjoying the like. And as to what the Doctor alledges, God's no where in Scripture forbidding them to imitate him, I have given an Answer elsewhere. A limited Commission answers to a Prohibition of the things to which the Commission does not extend. There is but one thing more on this Head, and that is, they may thus imitate God, when they have the like reason for so doing: But we must first know certainly what God's Reason is for a thing, before we can conclude whether Men have the like.

Next he proceeds to consider what I say concerning the Lord's Prayer. And here he begins with the Particle *οτι*. I can't see that I charg'd the Doctor with laying a greater stress on that Particle, than his Words will be a sufficient ground for. And I shall only set down his Words in his Letter to Mr. D. on which my Charge was built, and then his Words now in his Examination, and leave it to the Reader to judge whether my Charge was just, and whether the Doctor has not gone off from his Argument. His Words in his Letter to Mr. D. p. 7. were these;

these; And that it was our Saviour's design, that this Form should be us'd, as long as Christianity it self lasted in this World, is plain from its limiting no Time, after which the use of this Prayer should cease, and be no longer requisite: But on the contrary, expressing himself indefinitely, and without any Limitation. Thus, Luke 11. 2. When, i. e. whensoever, (for the Greek Word is the Indefinite Particle *ὅταν*, whensoever, or in whatever Period of Time or Age of the World) ye pray, say, our Father, &c.

But now he only says, And surely tho the Particle *ὅταν* may not always denote Affirmatively, that the thing to which 'tis apply'd is to be of perpetual use. (Which is the only thing I argued against; and therefore quite overthrows his Argument.) Yet thus much will always hold good of it Negatively; that from it by no means can be inferr'd any Limitation of that to which 'tis apply'd. And this I never pretended, but only that that Particle might be consistent with such a Limitation. And the Doctor now talks as tho he had been only before Answering an Objection of the Dissenters from the Particle *ὅταν*, and not proposing an Argument of his own.

As to what follows out of Bishop Wilkins, tho I had not his Interpretation in view, when I cited those Texts, yet I am not concern'd at all at it. For I appeal'd for the Sense of them, not to Bishop Wilkins, but to the Doctor, who does not deny the Interpretation which I thought he would receive. And I ask him again, whether he does not think the Apostles were ascertain'd by those Texts of Inspiration in such a Sense, as no ordinary Christians since can expect? Nor indeed will Bishop Wilkins's Words certainly imply that he did not admit my Interpretation: For he may well be understood as Arguing *ad Hominem*, and the Strefs of his Argument lies here, that Men can't in ordinary Cases reasonably depend on what is only given in Extraordinary. And this is a sufficient Answer, according to such Mens Principles. But I doubt very much whether the Bishop would deny that those Words contain a special Promise of Inspiration to the Apostles, or would assert that Christians could not in such extraordinary Cases have extraordinary Assistance, which yet fell short of such Inspiration. The Doctor says, the Bishop argues there against an once common Opinion of the Dissenters, but the Bishop does not say so himself, nor has the Doctor prov'd it, and so the Reflection in the Conclusion is ungrounded. I never design'd to intimate that there was no distinction to be made between *Solemn Prayers*, and what we call *Graces*: But only to give the Doctor a Hint how far his Argument would lead him if follow'd, and therein I have attain'd my End. And 'tis a little *Unholy* (to use the Doctor's Phrase) that he should so smartly Animadvert on my Intellectuals, for giving

a Hint of that Nature, and yet with Approbation cite Mr. Durel's
 Testimony concerning the Dutch and Lu-
 Some Testim. p. 5. therans, that they generally use to say the
 Lord's Prayer with their Grace after Meat.

I had alledg'd, that as the Particle *ὅτως* did not certainly ex-
 clude Limitation, so the Doctor should have shewn that no other Cir-
 cumstances did imply one.

Now this the Doctor undertakes to prove from the Context
 of St. Matthew. And here his Argument plainly supposes, that
 in Matth. 6. 'tis prescrib'd as a Form of Prayer : For if it be not,
 all his Arguments from the Context fall in Course. Now then
 the Stress of his Argument must rest on that one Word
ὅτως, which we have rendred, *after this manner* : And therefore
 if that Word will not certainly infer the necessity of using those
 very Words, he has not prov'd his Point. And hence the Do-
 ctor contends, *Letter to a Parishioner*, p. 18. It should be render'd,
SO or THUS, instead of AFTER THIS MANNER, and reckons
 the contrary Opinion, that Christ only enjoy'd the Praying after that
 manner, tho not in the very words, to be only grounded on Ignorance
 or Unskilfulness in the Greek Tongue. So that now the whole
 Stress of his Argument lying here on the Word *ὅτως*, the Que-
 stion only is, whether it necessarily implies as much as he pre-
 tends? Now to imitate the Doctor's way of Arguing : As Lear-
 ned a Man as the Doctor, and one, who well understood the
 Greek Tongue, and for whom he professes a great Esteem, does
 interpret that Word in the Sense that the Doctor rejects ; I
 mean *Grotius*, whose Comment on the place is thus set down,
 (*Synop. Critic. in Loc.*) " Pray to this Purpose : For Christ did
 " not here enjoy, that the very words should be used, which
 " we do not read the Apostles did, (although that may be
 " done profitably too) but he order'd them from hence to
 " fetch the Matter of their Prayers. This I have the rather
 set down ; because it does most fully express my Sense in this
 Matter, who accordingly use the Lord's Prayer in the Publick
 Assembly, tho I can't say 'tis absolutely requir'd. And that
 Observation may not here be amiss apply'd, that had the Dis-
 ciples understood Christ otherwise, they would not afterwards
 have desir'd him to teach them a Form. So that the whole
 Stress lies on St. Luke ; where tho he gives it them as a Form,
 yet we meet not with any such Circumstances as imply an Obli-
 gation to the constant use of it. And since then he gave it
 them on their seeking, what I have observ'd might perhaps be
 alledg'd by some, is not so unreasonable as the Doctor represents
 it. Nor is what I say injurious to the Apostles. I think no
 Man who reads the Gospels, can forbear taking notice, that du-
 ring

ing our Saviour's Ministry they betray'd much Weakness, with which Christ does sometimes upbraid them, and the Removal of which was defer'd until the time of the pouring out of the Spirit on them, for which Reason Christ tells them how Expedient 'twas for him to go away from them. Now since here was a particular Reason for Christ's teaching them this Form, *viz.* their asking him to do so, which, for ought the Doctor knows, might proceed from a Sense of their own Unskillfulness in the Duty, I think with *Grotius*, it's not being mention'd in any Account of their Prayers afterwards, when that Reason may be suppos'd to cease, is at least an Evidence, that we can't with Assurance say the constant and perpetual use of it was enjoyn'd. And there is a wide Difference between this Case and that alledg'd by him, *viz.* *That we no more read in the Acts of the Apostles of Baptizing in the Name of the Father, Son, &c. than of the Use of the Lord's Prayer.* For that Command of Christ, *Matth.* 28. was not given at their desire, nor had it a regard to any variable Circumstances: But prescribes the Method to be us'd in discipling Persons, and that to the end of the World. And as this was their Commission which mark'd out their Work, no one can doubt of their acting accordingly. Now I would ask the Doctor, whether he thinks it as plain and certain, when we read of the Apostles Praying, and have some of their Prayers recorded, that they used the Lord's Prayer, tho it be not mention'd, as it is when we read in general of their Baptizing, that they did it in the Name of the Father, &c. Which was the only way of Baptizing Instituted or Allow'd by Christ? I will further add; that when we read *Acts* 10. 48. *And he commanded them to be Baptiz'd in the Name (ἐν τῷ ὀνόματι) of the Lord*; This seems fairly to be understood thus, according to the Authority, or Command of the Lord: And consequently this will imply their being Baptiz'd, as he Commanded, in the Name of the Father, &c. I do not mention this so much by way of Opposition, as to propose that Text to the Consideration of better Judgments: It being an Observation, which in my mind may be useful, and *Comp.* 1 Cor. 1. 13, & 15. the difference of the Phrase there from that in the Baptismal Form, (ἐν τῷ ὀνόματι) *Matth.* 28. 19. May serve a good Purpose against some common Enemies, whose Cause is not favour'd by that Form, and who are willing to suppose it was not constantly us'd.

The Doctor, in opposition to what I had said, says, *And the like may be said in reference to the most early Times of Christianity, supposing there was no mention made of the Lord's Prayer, that is, that it does no more appear that they us'd the Form of Bapti-*

zing than the Lord's Prayer. But this is a great Mistake of the Doctors'. For as I alledg'd *Justin Martyr*, as not mentioning their use of the Lord's Prayer, so 'tis easily prov'd from him, and that in the same (commonly call'd and cited as the) Second Apology, that they did not use the Form of Baptizing; for he expressly says they were Wash'd in the Name of God the Father, and Lord of all, and of Jesus Christ our Saviour, and of the Holy Spirit. And this may serve for one Instance of the *Exactness of that Account*, which I said *Justin* had given us in that Apology: He charges me *with putting upon my common Reader with a downright Quibble*. But I assure the Doctor he is much mistaken. I spoke then my true Sentiments, I did (and with a humble Submission do) take that Apology to be a most exact Account of the Manner and Order of their Worship, and I believe *Justin* himself thought so too: And let any Man judge of this by the great Design of that Apology, and by those words with which he ushers in his Account of Christian Baptism, saying he would give an account thereof, least otherwise he should be thought to deal unfairly in that his Narration. But I can easily discern what's at the bottom of the Doctor's Reflection, and why he is willing it should be believ'd to be the most exact Account comparatively; or of any that is given us, but not absolutely, or in itself: For as much as it sets down their way of Worship only as to the general Parts of it, not as to the several Particulars that made up each general Part. The Reason's plainly this; The Doctor can't find those things in *Justin Martyr*, he would willingly believe to have been then in use, and therefore he makes it only an Account of the general Parts. Thus I suppose, because *Justin* gives us an account of their Praying to God, yet because he does not set down an Account of the particular Forms of Prayer made use of: Because he gives us an Account of their Baptizing in the Name of the Father, &c. Yet because he mentions not any Humane Appendages and Ceremonies annex'd to't: Because he speaks of *Sunday* as the Day when they meet together to Worship God, and does not mention other Festivals, his Account must not be look'd on as most exact. But with the Doctor's good leave, I still call it a most exact Account, and say the Reason why he gives not an Account of those Particulars, in which I suppose the Doctor thinks him defective, appears to me to be no other than this, that those Particulars were not in use in his Time. I own the Lord's Prayer was us'd in *Tertullian's* and *Cyprian's* Time, as appears by their Comments on it. Nor were either of those Treatises out of my Thoughts when I wrote those Words, and therefore I only spoke of the *MOST EARLY Times of Christianity*, and appealed to *Justin Martyr*:
and

and if the Doctor can shew me a Testimony of the use of the Lord's Prayer in any Author more ancient than *Justin*, he will be so far from displeasing me, that I declare I will heartily thank him.

And thus I have clear'd what I said concerning the Lord's Prayer : I shall next follow him to what he says concerning Christ's Prayer in the Garden.

Here 'tis to be observ'd, that the Strefs of the Doctor's Argument was laid on those Words of the Evangelist, which we have render'd, *Saying the same Words*. And accordingly I propos'd to consider, *how far the Argument from those Words would hold, supposing them rightly render'd ; and then to enquire whether they ought to be so render'd or no*. As to the first, I shew'd that *the Argument was not conclusive on the Doctor's own Supposition*. He thinks my first Observation grants him all that he contends for, because it allows that a Form of Prayer is not absolutely unlawful in it self, and when offer'd up with suitable Affections is pleasing to God. But I have evidenc'd already, that such a Concession does not affect the Merits of the Cause. (2.) I observ'd *Our Lord's Circumstances were each time the same, and so the same Words might well suit them ; whereas our Circumstances so continually vary, as that no Form can be always suppos'd to suit them*. In answer to this the Doctor says, *Well ; but what is this to us if it be so ? The true Question is, whether our Circumstances so continually vary, as that no Form can generally suit them ; or can with a little Alteration (as by adding or leaving out a few Collects, &c.) be made always to suit them ?*

I can't but think this is very much to them ; for the Doctor must suppose these Collects to be ready prepar'd, when they should be used, or else his Answer does not come up to the Difficulty : And I deny, that the Compilers of Forms can so foresee all such Occasions, as to enable them to prepare suitable Collects for them. Again, the Doctor supposes these Alterations refer'd to the Prudence of him who officiates, or he does not ; If he does, many such Circumstances as I refer to, will call for an Alteration, where the Imposers do not allow it. To give an Instance or two ; An Order of Council is necessary, before a Minister can leave out the Names of any Persons mention'd in the Prayers for the Prince and Royal Family : So that a Minister may happen to be necessitated to pray for such as he certainly knows to be dead. Again, was there not need of an Alteration in the Litany in the time of the late King *James* ? Was it proper then to say, " That it may please thee, to keep and strengthen in the true worshipping
" of

“ of thee, in Righteousness and Holiness of Life, thy Servant *James*, our most gracious King and Governour? Or in the same King's Reign, when the Prince of *Orange* was coming over to be our Deliverer from the most eminent Danger, was it proper to pray for King *James*, “ That God would “ strengthen him, that he might vanquish and overcome all “ his Enemies? And yet no Alteration was allow'd to be made by them. If our Brethren are not sensible of any Inconveniences in these things, we envy them not their Satisfaction. But then, if the Doctor does not suppose these Alterations refer'd to the Prudence of him who officiates, how is his Answer to the Purpose?

The Doctor adds, *Since Alteration or Variation is counted an Excellency in conceiv'd Prayer, 'tis very hard to count it a great Imperfection in Forms.* But in answer to that, I declare I never counted it so; but on the contrary, if Forms must be used, the greater Variety there is of them prepar'd; and the greater Liberty there is allow'd the Minister for Alteration, the better they appear to be in my Judgment.

My 3d Observation was, *That the time between each Prayer of our Lord was short, and his Circumstances the same:* (I added too, *And his Affections were the same in each;* which the Doctor leaves out, because it would have spoil'd his Answer) *and therefore it was no great wonder that he should use the same Expressions.* He asks, *whether the time between Morning and Evening Service be not very short, and our Circumstances (ordinarily) the same in the Afternoon, as in the Forenoon? and therefore is it not according to my way of arguing, a very great wonder we must have new Prayers each time, and can't be content (as our Saviour was in the like Case) to use the same Expressions?* But I answer;

1. This Inference is not fair; because 'tis not drawn from the whole of my Argument: But the Doctor has left out one Part of it; it being about the same single and particular Case Christ pray'd each time; and it being that which did so exceedingly affect him, 'tis no wonder the same Affections should dictate the same Expressions. And as I own'd, Persons might use the same Expressions on such a Supposition, so I can't think what he alledges, at all parallel to the Case of our Lord. And I have already given Reasons for such Variation as I contend for.

But, (2.) Suppose this Inference just, what does it signify to the Doctor's Cause? Will it hence follow, a Man must use the same Form all the Year round? Tho the Time is short between Morning and Evening Service, is it so between Lord's Day and Lord's Day, &c.

4. I observ'd, That our Lord's Prayer was his own, and so of Divine Composition; and surely it can't be hence argued, that any one is bound to use a Form of another Man's making, that can't pretend to such an Original. The Doctor says, they don't argue so: But in my Mind they do, who argue, we are bound to obey Church Rulers in all things not sinful, and alledge the Example of our Lord to prove Forms of Prayer not sinful; and let but the Reader observe how far the Doctor's next Words go; But thus much is, and may be justly argued from hence, that 'tis not unlawful for to use any Form, and therefore by Consequence the Form of another's making, so it be but agreeable to the Will of God; and so may be said in some sense to be of Divine Composition. Let but this be join'd with another Maxim of the Doctor's concerning Obedience due to Church-Rulers, and it clears me fully.

Farther, I suppose the Doctor in mentioning a Form agreeable to the Will of God, has a regard to the Matter of the Prayer: Now I can't see how he can from the Example of our Lord draw such a general Inference; for tho a Form of Prayer be not in its self unlawful, yet may not a wise Man meet with a Form of Prayer, which, tho it contains proper Matter of Prayer, yet is so weakly contriv'd, that he is able to do better himself without it? And would not the Doctor think it in such a Case unlawful for a Man to use such a Form? That then which is not absolutely unlawful in it self, yet in some particular Circumstances may be so: And therefore such general Inferences of a Lawfulness in all Cases, from a granted Lawfulness in some, is not fair. But I am at a loss to know what that Sense is, in which the Doctor says any Form of another's making, so it be agreeable to the Will of God, may be said to be of Divine Composition. If the Matter of it be agreeable to the Will of God, yet if that Matter is compos'd by Men into a Form, I do not understand in what sense the Composition can be said to be Divine, or any other than Humane. But however the Doctor has help'd the Dissenters to a Method, whereby they may set off their Prayers with an higher Encomium than they care to bestow on them; for I suppose the Case will be the same in either sort of Prayers; and therefore if the Dissenters can but be sure they pray for things agreeable to the Will of God, the Doctor will warrant their Prayers to be in a Sense of Divine Composition.

As to my last Observation, he refers to what he says elsewhere for an Answer; and so I in like manner refer the Reader. And thus I have fully evidenc'd the Observations I made to be just and Good; and have shewn, that according to the Doctor's

Doctor's own Supposition, the Example of our Lord in the Garden does not hurt our Cause. Let us next consider, whether he has said any thing material to my Arguments against his Supposition : And here the Doctor says, *I have 3 Remarks*. The Doctor would, I suppose, call this in an Adversary a downright Quibble : Because there are really four ; but the fourth (which is indeed the most material of all) the Doctor did not think fit to take particular notice of ; and so he reduc'd the four to three. Well, I'll begin with the fourth Remark, for indeed on the Truth and Justice of that the whole Matter turns. I had therefore said, that those Words *τὸν αὐτὸν λόγον εἰπών*, on which the great Stress is laid, should be render'd, *saying the same thing* ; that is, speaking to the same sense or purpose, viz. with the Account given before. I shew'd that this was agreeable to other Places where the same word is us'd. Now this whole Controversy turns on these 2 things. 1. Whether the Words used will bear this Sense ; and that the Doctor can't find in his Heart to deny, it being so abundantly proved. But he thinks by a trifling fling or two, he can utterly take off all the Force of it. He says, *p. 35. he has shewn my Remarks can by no means overthrow or weaken not so much his Assertion, as the Assertion of the holy Pen-men themselves* ; which is very disingenuous. When the Doctor can refute my Interpretation, I will not abide by it : But whether his or mine be true, is the Question : But that the Assertion of the holy Pen-men is true, is agreed by us both. He says, *the Expression according to his Notion, may be understood in a plain and literal sense, and needs not the Trouble of ransacking a Concordance to see, if there can't be found some Colour or Pretence to force an uncommon sense on it, as mine is*. But I ask the Doctor, whether mine is not a plain Sense as well as his ? And whether if it be agreeable to the frequent use of the word *λόγος*, it is not a literal one too ? And what signifies it which way a Man comes by an Observation, supposing he alledges good Grounds for it ? And indeed the Interpretation is so natural, that I needed not to have ransack'd a Concordance to find it ; for if he will please to consult *Pool's Synop. Critic. in Mat. 26. 44.* he will find it alledg'd by Commentators, as much concern'd to plead for Forms as himself. And farther, is it not the most common thing in the World, in explaining Scripture, to consider how any word is us'd in several places ? Is not this a Course taken by *Dr. Hammond* continually ? and did ever any blame him for putting himself to that trouble ? And if I was at the trouble to find out places of Scripture to confirm that Interpretation, what Trouble need that be to the Doctor, who has no more

to do than to turn to them, and see whether I have dealt fairly or no; and who may confute my Arguments drawn from them, if he can. And I leave it to any Man to judge, whether he would not have attempted it, if he had found it would be to any purpose; especially since he seems to own, I have found some Colour or Pretence for my Interpretation. And he that considers how sparing the Doctor is in his Concessions, will be apt to suspect, that when the Doctor grants so much, there is reason for his granting more. But now, supposing by that Remark I have evidenc'd that the Words are capable of the Sense alledg'd; (2.) The Question, whether they must be interpreted in the Sense or no, must then depend on Circumstances and Arguments drawn from the Context. And this was the Design of the three first Remarks, to shew that the Context did naturally lead to such an Interpretation. And I think those Circumstances are so many and considerable, that I doubt not but the Interpretation, given and confirm'd by me, will be easily receiv'd by such as are not prejudic'd, by having publish'd their Opinion to the contrary. And I the rather thus judge, because the Doctor, who was so much concern'd to overthrow it, is able to say so little against it. I refer the Reader again to those Circumstances I mention'd before, to which the Doctor returns (excepting of two instances he gives of somewhat he thinks parallel) no other answer, than the Evangelists say, *he said the same Words*. His two Instances are,

1. *The Variety of Expression between the Evangelists in their Account of the Institution of the Blessed Sacrament; as not setting down our Saviour's Words exactly alike: Either* (says he) *our Saviour spoke the Words of Institution once, or oftner* (according as he has stated it, he may take which he pleases, since he says, if he spake them oftner, there was no reason for altering the Expression) *but, says he, if they were spoken but once, then the said Words of our Saviour, tho the same as but once spoken, are yet found differently express'd in St. Matthew, St. Mark, and St. Luke; and so all the Force of this Objection is quite taken away by this Instance.* But I would fain know how; I fear the common Reader, for whose Satisfaction this is design'd, will be as little able to discern the Force of his Argument, as I am. Every one knows the Evangelists relate some one thing, some another, more fully than the others; and we are to learn from all of them compar'd together, what Christ said or did, and 'tis enough in any one of them, if he gives a true Relation, tho he leaves out some Particulars, which may be supply'd by another. This appears evidently not to be contrary to their

their Design; nor do I think any Historian is concern'd to set down exactly the very Words spoken by Persons, when they give an Account of their Discourses. And so if the Evangelists express the Sense of what Christ said, 'tis sufficient. And therefore if it be suppos'd (as I think I have fully prov'd) that they design'd not to set down the very Words, but the Matter of his Prayer, when they say, *he pray'd, saying,* &c. they are also to be understood, when they afterwards say he pray'd, *τὸν αὐτὸν λόγον ἔπαιον*, that he pray'd to the same purpose with what they had before express'd. The 2d Instance he alledges, is in Opposition to the 3d Remark, *That the words spoken by our Saviour to St. Paul; and the Words of St. Paul again to him, were spoken but once, and therefore could not admit of any difference of Expression in reality, and yet in three different places are express'd in a different manner by the same inspired Writer, Acts 9. 22, 26.*

That one Observation I made concerning the other Instance fully clears this; and that is, the design of the Expression used by the Evangelists is plainly this; having given an Account of our Lord's Prayer before, they say, he pray'd again, *saying the same thing*, referring (for shortness, and not designing to repeat again what they had said before) to their former Account. And so the *αὐτὸς λόγος* is to be explain'd by what they themselves say before; and therefore since the first and second time are different, and yet all three times it was *ὁ αὐτὸς λόγος*, evidently follows, that the Evangelists did not design that at each time said exactly *the same Words*, but only *the same thing*.

And thus, I hope, I have made good my Objections against the Doctor's second Instance of a false Teacher.

As to his 3d and 4th Instances, I thought I did sufficient answer them by clearing the Sense of the Text on which they were grounded. But the Doctor thinks, p. 47 I ought to have however declar'd my Opinion openly in two material Points they started: The first is, whether I look on Forms to be in themselves Lets and Hinderances to Earnestness in Prayer? And as to that, I now openly declare my Opinion; That I do not look on Forms to be absolutely, and in themselves Lets and Hinderances to Earnestness in Prayer, on two Accounts (1.) Because I could not then allow them in any Case; as I plainly do, and recommend them in some, that is when Persons are not able to do without them. (2.) I own they are not Hinderances in themselves, but only by reason of our Weakness and Indisposition: But then where this Weakness and Indisposition still remains (as I suppose it will do in all

as long as we live) and withall Persons are arriv'd to this, to be able to do without them ; I can't but think (if I may judge by my own Experience) Forms do prove Lets and Hinderances to Earnestness in Prayer, as they occasion their Neglect of a very proper Method to promote it. And both these things being so fully express'd in my Remarks, I think the Doctor had no reason to complain of any Omission.

(2.) His other Point which he thinks I ought to have openly declar'd my Opinion in, is, Whether to pray by a Form is a quenching the Spirit, or a sign that he that so prays is not indued with the Spirit, as much as any other that prays without a Form ? Now to this I answer, that tho I make no doubt, that they who use a Form may have the Assistance of the Spirit, yet, if it be true, as I doubt not but it is, that the Holy Ghost does often upon occasion suggest to us proper Matter of Prayer, I can't help thinking, that Men who tie themselves up to a Form of Prayer, do not give him so fair an Opportunity for Assistance of that nature, as they who use conceiv'd prayer : And I did not think I needed to take notice of this Assertion, and the Doctor's Arguments in his Letters to Mr. D. because I thought it evident to any Man who reads my Letter, that the Spirit was not given to Christ on the same Accounts he is to us, I mean to help any such Infirmary, as I acknowledge this to be, but which all grant our Lord to have been perfectly free from.

Far be it from me to say our Brethren have not the Assistance of the Spirit. I know my self many whom I really believe to be sincere and good Men, and I could not believe them such, and yet deny them the Assistance of the Spirit. And tho I esteem this a small Evidence of my Charity towards Church-men, yet I am sorry to say it far exceeds any Discoveries which the Doctor makes of his Charity towards us. But in my Judgment, the real Question here is, Whether the Gift of Prayer, according as Bp. Wilkins has accounted for it, be a useful valuable Gift, or no ? And whether we should not use Means our selves, and give scope for the Assistance of the Spirit, in order to our attaining to, and improving in it.

Next we come to his 5th Assertion ; he says, *this was founded on Eccles. 5. 2. and stands thus ; Whosoever teaches that praying without Form, and Extempore, is to be prefer'd to praying by Form, as being more agreeable to the Will of God, is (in short) a false Teacher.* Here, he says, I betake my self to mauling, and instead of considering this Assertion, cull out another, which I thought I could better say something to.

But

But this is all really very groundless. I said therefore that *in this Instance the Doctor was still establishing the same Assertion*: And what did I mean but the Assertion I had just before discuss'd, *That Conceive'd Prayer was not preferable to Forms*; but these were equally acceptable. And I appeal to any one, whether the Doctor's 2d Assertion, *That he that teaches the using of Forms is not most highly acceptable to God, or less acceptable than, or not equally acceptable as New and Extempore Prayer, is a false Teacher*. And his 5th Assertion, *That he that teaches that praying without a Form is preferable to praying with, as more agreeable to the Will of God, is a false Teacher*, be not so far for the Substance the same, as to warrant my saying in general, that he is *establishing the same Assertion* in this latter, and so saving my self the trouble of transcribing. And I profess I can't imagine what other End the Doctor can suppose I propos'd to serve by it: Well, let us see what the Assertion is which I cull'd out; Why, 'tis this, *That he that prays by a Form, prays in such a manner as enables him to pray more agreeably to the Rule above-mention'd*. And that this is his Assertion, he does not deny; and he ushers it in towards the Conclusion of the 5th Instance, with these words, *The plain Consequence of all which is this*: and then afterward adds, *that whosoever teaches the contrary Assertion* (setting down what he calls his Assertion, and which he has now again transcrib'd) *is a false Teacher*: So that I had set down the plain Consequence of his Argument, and had only given a general hint of his asserting a Man a false Teacher that oppos'd this Consequence; and yet he complains I shuffle: I profess I am sorry I am forc'd to trespass on the Reader's Patience, by using so many Words in so plain a Case; but 'tis evident 'tis not my own Fault: I urg'd the *Consequence of this Argument*, that *it plainly condemns all those that us'd conceive'd Prayer, as vast and hasty*: He says, *this is a stretching his Argument, because he has all along a regard to publick Worship*. But not to mention that the Doctor had given no Caution to the contrary, which may be suppos'd necessary where a Man argues generally; I might be led to this by the very nature of his Arguments: for two of his Assertions, and a third in part, are grounded purely on a private Prayer of our Lord in the Garden: and therefore if they will hold in publick Prayers, much more in private: And let but any Man impartially consider the Doctor's Words under that head, and I fear not to stand to his Determination, whether the Doctor has not here carry'd the Matter farther than he now cares to own: Besides the Doctor does not now say, that the Text he argues from relates wholly to pub-

publick Prayer. And since he quotes Bp. *Wilkins's* Paraphrase, I desire to know whether that does not as much relate to private as to publick Prayer; I know the Doctor mentions such Remedies as may be used in private Prayer to prevent Rashness, which are not proper to be used in publick: But still I ask, whether there are not sufficient Remedies to prevent Rashness in publick Prayer prescribed by Bp. *W.*

And farther, the same Argument against conceiv'd Prayer in publick, will hold good against it in a Family, to which the *Irish Story* does chiefly relate: And when I say, the Doctor's Consequence falls hard on the Primitive Christians, all Protestants, and the Church of England her self, I have therein evidently a regard to publick Prayer.

I have said enough before in answer to the Question he propounds in speaking to the third Remark; and therefore shall only say, that I could never see a Proof of the general Use of Forms from the earliest Ages of Christianity.

I propos'd a Question, *What the Doctor would have a Non-conformist do, that has weigh'd the Establish'd Form, and declares that, according to his best Judgment, he finds many things that need Alteration?* He answers, he ought either to alter such his Judgment: But suppose it be (as I put it) his best Judgment, and he can't alter it, which a Man can't do at pleasure; He says then, *he must submit it so far to the Judgment of the Church-Governours, as not to cause any Separation.* But suppose this Person himself a Church-Governour, or suppose those siled Church-Governours act herein, in imposing a Form, without due Authority; on whom is the Separation then chargeable?

I had said the Text related to Vows, and not to Prayer: And here the Doctor refers me to Bp. *Wilkins*, who interprets it of Prayer, and thinks that can't but be of sufficient weight to satisfy me of the true meaning of the Text, since I say, *for ought I ever heard, the Dissenters are well pleas'd with the said Discourse.* But does the Doctor think I intended by that Expression to acknowledge every Interpretation given by the Bishop; I don't think he would like to have the same measure dealt to him with relation to the Book of Homilies, to which he has subscrib'd. I knew very well how the Bishop explain'd the Text, when I gave the other Interpretation, and I thought I had better Reasons for mine from the Context, than he could for his; and accordingly I produc'd them, tho the Doctor from his great Aversion to shuffling, takes no notice of them. And I did not acquiesce in that Interpretation, because it was Bp. *Patrick's*, and indeed I had given it, and my Reasons for it,

before I knew it was his : But till my Reasons are disprov'd, I shall think that Interpretation is a full Answer to all that is argued by the Doctor from that Text.

His sixth Assertion follows next in order, and it relates to *preaching with-in Book*, and of this he treats, *Exam. p. 36*. We are agreed as to the Lawfulness of the thing contended for, and are now only concern'd about what the Doctor alledges in Vindication of his Proof. I alledg'd that 'twas not safe arguing from Divine Goodness, and gave two Instances to prove it : The Doctor says, *these do by no means prove what I would have them*; and he takes no manner of notice of that on which I did in express words lay the greatest stress : But he says as to the other, that *it may be truly asserted, that the Divine Goodness did exert it self to the utmost, as things stood, and without acting contradictorily, in order to preserve Man in the State of Innocency*. I doubt not at all of the Goodness of God toward Man in his State of Innocency, nor of his perfect Wisdom in all Dealings with him : But the Question here, is, whether the Doctor can prove, that it had not been an *Act of Goodness in God, to have prevented the Devil's tempting him to Sin*; or whether he can prove, that *this would have been to act contradictorily*; tho this may be really true, and would appear so to us, did we understand all the Reasons of things, yet this is nothing to our purpose : There I lay the Stress, that we are not able always to understand the Reasons of things; that therefore may really be an *acting contradictorily* with regard to him, which our Conceptions will not help us to discern to be so. And therefore to argue barely from the Divine Goodness in this Case is not fair. Besides I had in my second Remark offer'd a Reason, which was sufficient to invalidate this Argument, *viz. That tho preaching with-out Book were the most efficacious means, yet notwithstanding God's Goodness, he might as a Punishment for their despiteful Treatment of his Prophet, not afford it them, and especially not by working a Miracle in order to their having it*: And I ask'd him farther, *Whether Divine Goodness does always engage him to use the most efficacious means, if any at all? And whether he will not allow God gradually to withhold his hand on Mens Provocations?* And this was the Case of the Jews, who had so wretchedly abus'd that great Instance of God's Favour, the special and extraordinary Prophet *Jeremiah*, whom he had rais'd up, and they, for his having faithfully deliver'd the Will of God to them, had cast into Prison.

I had said, *If this Argument proves any thing, it proves that a Man's Preaching by Proxy, is as efficacious as his preaching him-*

himself. He says, he confesses he is so far of my Mind, as to think the foregoing Instance will very seriously justify a Minister's procuring (when he is disabled himself to officiate) a Proxy to perform his Office, if so be Care be taken that the Proxy be as suitable for the Business as Baruch was. And I suppose no one ever doubted of the Lawfulness of this; I am sure my Words will not give any Umbrage of my putting such a Case as this: But the Doctor would fain give his Argument another turn than what it had before: It was built before on Divine Goodness, that supposing it design'd to bring Men to Repentance, it must be suppos'd to use the most efficacious Means, and consequently preaching with-in Book is such; or otherwise God would have so order'd Matters, as that Jeremiah should have deliver'd his Message himself, or else would have order'd and enabled Baruch to have so deliver'd it, and not to have read it out of a Book. I ask the Doctor then, Does not his own Argument as fully conclude for preaching by Proxy, or that a Proxy's preaching not his own Works (which Case the Doctor now puts) but the Works of him whose Proxy he is, is as efficacious and edifying a way of preaching, as a Man's preaching himself? Let him shew wherein the Difference of these two ways of arguing lies; and till then I shall esteem that a good Argument, which the Doctor calls *Drollery*. He says I have too mean and unworthy an Opinion of Baruch, in comparing him to no other than a common Parish-Clerk. But I answer, My Argument was not at all concern'd to do so, nor did I, who only was evidencing that preaching by Proxy might as well be argued from the Text, as preaching with-in Book. But I will venture to imitate the Doctor's way of arguing here, and say, I believe all sober and judicious Persons will think the Doctor has too mean and unworthy an Opinion of that special and extraordinary Prophet Jeremiah, in setting him on a level with Baruch, who was himself no Prophet. This he does, while he argues from that Text, that preaching with-in Book is not less efficacious and edifying than preaching with-out Book, which must be on this Supposition, that Baruch's reading the Prophecy to the People was as efficacious and edifying, as the Prophet Jeremiah's delivering it himself. I assure the Dr. in the next place, in speaking of Pluralists, I had no manner of aim at him, or design that any should imagine I had: I scorn so base a Design as the putting into Peoples Heads evil Suspicions and Surmizes of an Adversary without good Evidence, and as I had no Evidence or Suspicion of that Matter, so I am heartily glad I can now testify to him, that I really honour him, on the account of the honesty and noble Disposition he

has express'd : And I profess it grieves me to think that such generous Souls should, contrary to their Inclination and Tendency, by a few narrow Principles, be cramp'd into such uncharitable Thoughts of their Brethren : Nor did I design any Reflection on such as, through a real want of Subsistence in one, held neighbouring Cures, which they supply'd themselves. But my Aim was at those who were well provided for in one Cure (and such are very common) and yet hold one; and some several more, which they can take no care of themselves, and who, while they often enjoy themselves the far greater part of the Profits of the Living, put off him who officiates and performs the Pastoral Work, with what is comparatively inconsiderable ; so that I think the Doctor and I do not here differ at all : And this fully takes off what he alleges concerning Pluralities among the Dissenters. And as to his other Allegation, I know of none of their Congregations that are so numerous as that they can't meet together to worship God in one place ; or where the Members are so distant, that they do not ordinarily do so : Which renders their Case very different from that of some Parishes objected against ; so that he might have spar'd his severe but not pertinent Application of the Text (*Mat. 7. 5.*) to me.

Next we are to consider the Matter of *symbolizing with the Papists* : And here I allow'd the Doctor, *that the Papists preach with-out Book, and seldom or never with-in Book ; and added, no doubt their reason is, because they judge it the most persuasive way, as I can't but own that, generally speaking, it is.* These last words the Doctor overlooks, which yet I think very material, for hereby I only alledge the nature of things, and appeal to common Experience, whether that way of speaking, when well manag'd, does not add Life to what is said, and more command the Attention of an Auditory ? But the Doctor observes, *that in like manner they may say that the Papists use the Surplice, Sign of the Cross, &c. no doubt because they judge them most decent and proper to be us'd.* Very well, but then the Question is, whether 'tis as obvious, that they judge right in the one as in the other ? Common experience confirms the one, but what is there to confirm the other ?

I ask'd whether the Doctor *thought us so silly as to believe, that because the Papists use both ways of preaching and praying with-in and with-out Book, therefore we are to use neither ?* The Doctor says, *this does not at all belong to our Case* (but in my mind it does very much, for if he can't think so of us, he must then own that not to be our Principle) *because the common Dissenters seem not to know that the Papists preach and*

pray without Book, as well as their Teachers, and therefore are apt to think it a Gift peculiar to their Teachers. But I hardly believe our common Dissenters think this a *Gift peculiar to their Teachers*, but mostly know that several Church-men do the same. But I would ask the Doctor, whether he thinks the Common Dissenters do not know there are many Circumstances attending their Worship, and that of the Papists, as that their Priests have Pulpits, stand when they preach, have Clothes on, &c. and whether they think these unlawful because the Papists use them? And therefore tho I can't speak particularly of *De Lawne's Book* as to this Point, not having it by me, and it being several years since I read it, yet I can't think he, or any common Dissenter of tollerable Sense, and who knew any thing of the Papists, would say that 'tis a receiv'd Principle among the Dissenters, *That 'tis not expedient or good to symbolize or agree with the Papists in things belonging to Divine Worship*, without intending it to be understood under some Restrictions or Limitations.

Next the Doctor considers the Account I give of the Dissenters Opinion in this Matter : He thinks from my first Remark may be infer'd, the Power claim'd by the Governours of the Church, to impose all they do impose. For, 1. I own that the Care of God's Worship is lodg'd not equally with all, but peculiarly with some. 2. *That 'tis necessary that they with whom the Care of God's Worship is so lodg'd, should fix and settle such Circumstances as relate thereunto* (but this is a stretching my Words; for I don't say they must fix and settle Circumstances in general, but only such as are necessary to be determin'd, without the determining of which there can be no publick Worship.) 3. *That there are some Circumstances that must be determin'd, as Time, Place, &c. Wherefore,* 4. *He desires to know what I include under my [&c.]* (I answer, All other things that are necessary in order to the true worshipping of God. He adds) *Whether under it may not reasonably be included Demeanour or Behaviour, Manner or Way of Praying, or the like Circumstances necessary to be determin'd for the more decent Performance of God's Worship.* I answer, That Reverence in our Behaviour in the Worship of God is commanded by God himself, and therefore they are to see to't, that that general Rule be observ'd, and that there be no Irreverence in God's Worship; but I deny that they have a Power to enjoin one and the same Posture to be us'd by all, in any particular Act of Worship, and especially where the Lawfulness of the Posture is question'd: For I think the Worship of God may be perform'd without this, and there may be Reverence of

Behaviour without Uniformity of Posture. As to what he says about the *Manner and Way of Praying*; I suppose he means, whether it shall be with or without a Form, or with a Mixture of both. Now supposing that I have prov'd the Necessity of allowing conceiv'd Prayer, where Forms are us'd, they can't have a Power to exclude it; but as to the mixture of both, suppose I should allow that the Governours of every particular Church have a Power to determine either way, this will not affect our Cause, because 'tis on this I lay the great difference in my Letter, p. 8. And here indeed lies the very heart of the Controversy between the Conformists and Non-Conformists, whether those, who under the Notion of Church-Rulers, do impose one Form of Prayer to be constantly us'd in all worshipping Assemblies in this Nation, have a just Power or Commission to do as they do.

As to that Text, *Mat. 23. 2.* I gave in my Letter a full Answer to't, and need only to refer the Reader to it, p. 25.

As to what he urges from the 23d Verse of that Chapter, I own 'tis somewhat specious, and therefore I shall here closely consider it. The Words of Christ are these, "Wo unto you Scribes and Pharisees, Hypocrites; for ye pay Tithe of Mint, and Annise, and Cummin, and have omitted the weightier Matters of the Law, Judgment, Mercy, and Faith; these ought you to have done, and not to leave the other undone."

The Doctor says, That *these things were not requir'd by the Law, but only by the Constitutions of the Scribes and Pharisees, and yet (because they were not contrary to the Law) our Saviour expressly declares, ought not to be left undone. Whence 'tis fairly argued by us, that tho' the wearing the Surplice, the Use of the Sign of the Cross, &c. are enjoin'd not by the Scriptures, but by the Governours of the Church; yet because the said Governours do not act herein contrary to the Scriptures, therefore they ought to be observ'd.*

I might observe that the Doctor does here overthrow one of his Answers to that Text, *Mat. 15.* alledg'd in his Letter to a dissenting Parishioner, p. 15. for according to his own Notion, will he not suppose they laid as much stress on these as their other Traditions? Did they not as much teach these for Doctrines, as the washing Hands before Meat? And therefore since that Answer won't according to him hold here, in tithing the Mint, Annise, and Cummin, neither will it there. But as to the Text it self, *Grotius* has explain'd it so, as fully to take off all the Force of it against us. (*Vid. Synop. Critic. in loc.*)

loc.) "Christ did not determine the Controversy about the Right of these things, but only says, Since you are pleas'd to interpret the Law in such a manner as you do, you ought to do those things, but yet so as not to omit the greater and more important Matters of the Law. And if this Sense be allow'd, it carries in it no more than this, that in an indifferent thing, which might be done or not done, an erroneous Conscience, judging it not indifferent but necessary, did oblige to the doing of it; which I think all will grant to be a great Truth. But I think there is somewhat more to be consider'd with reference to this Text, and that is this, That tho there was no Law that did enjoin the paying Tithes of these things, yet there was an express Law of God which could warrant the Lawfulness of it; and that is the Law of Vows, according to which a Man might voluntarily devote any part of his Estate to the Service of God. And in such Cases a Man was not to break his word, *Numb. 30.2.* Now I am apt to think, the Scribes and Pharisees were under a religious Vow to observe the Rules of Pharisaism: To which purpose Dr. *Lightfoot (Works, Vol. 2. p. 123.)* says, "That the Women who embrac'd Pharisaism, did it of their own free Will and Vow, not by Command, which the Men-Pharisees also did. And to this purpose I desire it may be observ'd, that Christ speaks of their *paying Tithes themselves*, and not of their *commanding others to pay them*: Nor indeed do I think it can be prov'd, that they did require this of any but their own Sect; to which purpose let those words in the Parable, *Luke 18. 12.* be consider'd: In which 'tis but rational to suppose, that he boasts of somewhat peculiar to a Pharisee, wherein he imagin'd he excell'd those that were not of his own Sect: *I fast twice a Week; I give Tithes of all that I possess.* Now tho 'tis true, some of the Rules of Pharisaism might be unlawful, and to them their Vow could not bind them, yet certainly in such a Matter as this, of consecrating part of their Estates to the Service of God, which was left in general to the Liberty of such as were at their own Disposal, it did oblige them, not by virtue of any Constitution or Law of the Pharisees, but by virtue of the Law of Vows. And therefore, as I observ'd, Christ says only to the Scribes and Pharisees, YE ought not to have left these things undone (that is on such a Supposition) but does not say that others were bound by their Laws. And I again here urge what I did in my Remarks, that if Christ had thought the Jews were bound by the Traditional Laws of the Elders in such things as God had not commanded, provided they were inno-

cent in themselves, he could not then have vindicated his Disciples as he did, *Mat. 15.* for not observing a Ceremony enjoind by them, tho it was in its own nature perfectly innocent, as I think washing of Hands before Meat must be acknowledg'd by all to be : And so I hope I have fully clear'd the Dissenters Cause from being at all concern'd in that Text. And hence the Doctor may see that I am no ways oblig'd to prove the Sign of the Cross not to be indifferent (any more than he is to prove that washing Hands before Meat is so) tho if this were a place for it, I don't think that so hard to be done.

(2.) I alledg'd, *that the Church of Rome is, and for several Ages has been Idolatrous, &c.* He asks, *What is that to them who agree with them in nothing Idolatrous, &c.* But I think 'tis very much to them, with reference to that purpose for which I alledg'd it, *viz.* To shew how improper they are to be made a Pattern, and how unreasonable 'tis to retain the things in Controversy, only from an Affectation of Conformity to them; which is so plain in it self, as also in my Letter, that I can't but wonder he should overlook it. And to make it yet plainer, I will set it off with this Allusion, that since the Church of *Rome* is acknowledg'd to be idolatrous, and the most impure and corrupt Communion in the World, there can be no better Reason given why a reform'd Church should affect a Conformity to that Church, than there can be why a modest Woman should affect the Garb, Dress, or Air of the vilest Strumpet. But the Doctor, *by my leave, would know why it should be thought a vain Humour in them to please the Papists, by retaining some things in Conformity with them as far as they can; and yet not be counted likewise a vain Humour in them, to go about to please the Dissenters, by laying aside things innocent and even decent in themselves?* I will tell the Doctor then, why I count it a *vain Humour* in them to endeavour to please the Papists, even because I count it a *certain thing*, that Union with that Church can never be obtain'd without returning back to their notorious Superstition and Idolatry. I do likewise think, that learned Men of the Doctor's own Communion, such as *Mr. Joseph Mede, Dr. More, Dr. Cressener,* and especially of late that most ingenious Author *Mr. Whiston,* have fully prov'd that 'tis to the Pope and his Church those Descriptions do belong in the Scripture, *Of the Man of Sin, the great Whore, &c.* I think it therefore clear from them, that God has given several express Commands to avoid Communion with her, lest we be Partakers in her Plagues. And if this be true, and that is a Church so utterly abhor'd of God, I do not understand how it can be otherwise than vain and sin-
ful

ful too, to retain any thing meerly in Conformity to them, or to affect a Likeness to them. And if the Doctor thinks he has reason to entertain the same Notions of the Dissenters (who are not chargeable with any Idolatry, Impurity, and Corruption) he appears to be a Man of too inveterate Prejudices to gain Conviction by a Dispute. But this we are assur'd of, that all are not of his mind, but there are many as learned and pious as the Doctor, who look upon us in a quite different manner, and judge our Differences to be in such small things as may easily admit of an Accomodation, and accordingly long for it. And this encourages us to hope, that notwithstanding the Opposition made by some, there will come a time when our Divisions shall be ended; and we therefore pray that God would pour out a Spirit of Peace on Men in order hereunto. The good Lord hasten it in his time; and let good Christians say, *Amen.*

And farther, is there no prospect of more Gain and Advantage to the Interest of Religion among us, by yielding some things to the Dissenters, than by retaining a Conformity to the Papists in the disputed Rites? Is it nothing to have Protestants in this Nation more firmly and closely united, and to have Christian Love and Peace promoted? Would it be no Advantage to Religion to remove those stumbling Blocks out of our way, at which the Doctor sees we stumble, and therefore looks on us as Schismatics, and in a State of Damnation? Are their *indifferent* Ceremonies (as they call them) more worth than the Souls of all the Dissenters in this Nation? If this be the Doctor's Charity, I pray God for ever bless and keep me from Men of such Charity. And tho the Doctor thinks the things *in dispute innocent*, yet since he can't judge them necessary for the saving of our Souls, he should be willing to part with them: And he can't (one would think) when he seriously considers this Matter, expect to give up an Account with Joy, of his pleading professedly against the parting with them. He thinks them indeed *decent*; but I may well defy the Doctor to shew wherein the Decency of them lies, or to prove the Worship of God will be any ways indecent in the Absence and Want of them. But if the Doctor thinks that an equal Regard is to be had to the Papists and Dissenters, I will not much wonder that he represents the latter as carnal, in being concern'd for Success against *France.*

(3.) I said, we thought *that all useless Monuments of Superstition and Idolatry should be abolish'd.* The Doctor says, *and so do we think too.* Very well, I am glad of it; the Controversy then turns on these two Points, (1.) Whether the Ceremonies in

in dispute are Monuments of Superstition and Idolatry. Now if these things in the Church of Rome, from whence they are receiv'd, were superstitious and idolatrous, then certainly they are such Monuments. (2.) Whether these things are useless; and as to that I defy the Doctor to disprove it by shewing the Usefulness of them; and do withal assert them to be exceeding hurtful, as they cause Divisions among Christians in this Nation.

I come now to consider what he says in vindication of his seventh Assertion, p. 50. *I had said, I'm fully satisfy'd there is no dissenting Minister in this Kingdom, who teaches or believes such a thing, viz. That praying without a Form, or preaching without Book, are true and certain signs of being spiritually gifted.* And if the Doctor will but believe the dissenting Ministers are capable of an ordinary measure of Thought, he must own what I said to be true. For I would ask him, whether he thinks any of them do imagine a wicked Man can give true and certain Signs of his being spiritually gifted, or whether he thinks they do not all of them know, there have been Ministers both in and out of the Church, who have us'd both those things, tho they have evidenc'd themselves by their Lives not to have had the Spirit. The Doctor says, *he has had this urg'd to him more than once, as a certain sign of their being spiritually gifted; and that to pray extempore, and to pray by the Spirit, are Expressions promiscuously used by the common Dissenters, as if they were altogether equivalent, and the one inseparable from the other: And this he thinks must be owing to their Teachers, as not endeavouring to undeceive them.* But I put it to the Doctor, whether he thinks they will acknowledge a wicked Man to be spiritually gifted, because he uses that way of Preaching and Praying. I dare say, let the Case be put to them, that such a Man is a Swearer, Drunkard, Liar, or Adulterer, and yet prays and preaches without Book, they will immediately deny his being spiritually gifted. I will therefore tell the Doctor what I apprehend from his Account of this Matter, viz. That some common Dissenters, whom the Doctor has talk'd with, may have said somewhat to this purpose, that as there was a discernable Seriousness in their Ministers way of praying or preaching, and they could find both to be very useful and edifying to them, they did not doubt but that he had the Assistance of the Spirit: But when I doubt not, they would have it suppos'd that they had no Evidence to the contrary, that they knew his Conversation and manner of Life to be such, as became a Christian and a Minister. And in my mind Charity should direct us to judge

thus

thus in every the like Case. I profess I judge thus of the Conformists, and believe I ever shall do so. Common People are ready on all sides to use loose Expressions of things, and a Man who lies at the catch with them, by the help of a little Sophistry, may make them endeavour to advance and defend them, in a sense in which they did not at first design them, and in which, if they were talk'd fairly with, they would disclaim them. And so I can't but think the very Dissenters the Doctor talks of, would readily own, that a Man may pray without a Form and without the Spirit too, and that these are not therefore inseparable from one another. And it is really unmanly and disingenuous to pick up such scraps of Objections from the private Conversation (and especially from the Dialect) of the common People; and then by alledging and answering them, make a shew of confuting the whole Body of the Dissenters: And how easy is it in this Case to retaliate!

As to the Doctor's next Paragraph, 'tis so slight that I can't but desire the Reader to review in my Letter that third Remark concerning this his Seventh Assertion, and judge whether it deserv'd not a more distinct and particular Answer. I am sure it nearly touches the Claim the Doctor lays in for the Rights of the Parochial Ministers.

He says, *As to the Controversy between us concerning the Obligation Parishioners lie under, to look on their Parish-Ministers to be their rightful Ministers, it depends on the Obedience due to Church-Governours, and therefore unless I can disprove that, this will hold good of Course.* But in that very place I alledg'd what I think is sufficient to shew the Weakness of their Claim. I had likewise said, in opposition to the stress the Doctor laid on the Church-Mens being the Parishes own Ministers, that in a Popish Country the Parochial-Minister's the Schismatick, and the Protestant the Catholick: And in answer to this the Doctor says, *'Tis too plain to need proof, that the Case of the Parish-Ministers here amongst us, is by no means the same with those in a Popish Country, for as much as not the Parish-Minister, but the Dissenting Teacher is the Schismatick, or he that separates from the National and Apostolical Church.* And so all is well, and he has given a full Answer, but the unhappiness is, there are many things too plain to the Doctor to need proof, which appear so very uncertain and false to the Dissenters, as to need a great deal more proof to make them out, than he cares to bestow: And the big words of a *National and Apostolical Church*, contribute nothing to the Proof of the Matter in hand. Besides, the joining of those Words together

gether sounds a little odd in the Ears of those who can't discover any National Churches at all in the Apostles days.

The Doctor had alledg'd, that 'tis unwarrantable for the Dissenters to be puff'd up for their Teachers against the Parish-Ministers, from 1 Cor. 3. In answer to this, he says, I make two Remarks. (1.) That the Dissenters are Ministers of Christ. (2.) That a Man may prefer one Person before another without being puff'd up, &c. To which he replies, that supposing the Dissenters are Ministers of Christ, yet this alters not the Case, for as much as those were all certainly Ministers of Christ, in respect of whom St. Paul blames the Corinthians, as being puff'd up for one against the other. But I wonder what Name the Doctor will give this Usage: I am sure that of shuffling will not reach to it. He has curtail'd my words, so as quite to alter the sense of them: For in that Remark I retort the Doctor's Argument, and use these words, p. 27. *That if the Dissenters are Ministers of Christ, and the Doctor has as yet alledg'd nothing tolerable to prove the contrary, then this Consequence falls heavily on the Doctor and several of his Brethren, who are puff'd up with a Witness against Dissenters, &c.* I can't but here make this unlucky Remark, That that Man's very little to be trusted in reporting the Opinions of common Dissenters from any private Conversation, who does so notoriously misrepresent the Sense of an Adversary, when it lies before him in plain words printed at length, and he may so easily be convinc'd of it. Let the Doctor, who is so frequent and free in charging me with shuffling, and is himself guilty of that or worse, consider whether I have not more reason to apply those words to him which he applies to me, *Thou Hypocrite, first cast out the Beam out of thine own Eye, &c.* p. 37. As to his other Reply, it signifies nothing till he prove the Blame of the Separation not to be justly chargeable on themselves, but on us; and he may see this Matter consider'd in the third Remark, which he briefly hinted at before, but which really belong'd to this very thing, and might have sav'd him the trouble of his second Reply.

His next Assertion is, *about Fasts and Festivals*; and this he thinks (*Exam. p. 52.*) is the only one which I have gone about fairly to disprove without shuffling or pretending he had misrepresented us. The Doctor may therefore by this Instance see I am not unwilling to own it, when he does really oppose any of our Opinions; and I wish I had no more reason to complain of his misrepresenting us, than he has of my shuffling.

I had represented the Dissenters Principles with reference to this Matter in five things, which the Doctor considers in order.

1. *The Dissenters think that God himself has appointed one Day weekly for the thankful Remembrance of his Mercies.* And added what the Doctor has left out, supplying it's place with a sly [Etc.] for an obvious Reason; *Wherein we are bound particularly to bless God for the great Work of our Redemption by Christ, and for all that Christ has done and suffer'd for us in order to the accomplishing of it; and therefore they think it needless for Men to appoint other Days yearly for the same thing.* Before I consider what the Doctor says in answer to this, I shall first a little clear it: When I said, *That God had appointed one day weekly for the thankful Remembrance of his Mercies,* I had a regard to these Mercies of Creation, Etc. for which God appointed at first the Seventh Day of the Week to be observ'd; and so my Design was this, that as God has now chang'd the Festival from the Seventh to the First Day of the Week, on which Christ rose again from the dead, and so this Day has a special Reference to Christ, and is design'd more especially for this end, that we should thereon praise God for him, and the Blessings we owe to him; yet as the Seventh Day ceas'd to be holy, and the first became so upon this Change, I thought the other Blessings of Creation were not to be overlook'd, but the great Work of the Seventh Day of the Week, with the addition of somewhat more, as peculiarly adapted to the new Dispensation of his Grace, were both to be perform'd solemnly and statedly on the First Day of the Week: So that I here suppose a Day set apart by God himself for the thankful and solemn Commemoration of those Mercies, which in common do concern us and all Christians, who are all oblig'd accordingly to observe this Day. This thankful Remembrance, viz. of such general and common Mercies, God appointed to be on a certain Day Weekly, and hence I said, *When God had done thus, it was needless for Men to appoint and impose other Days on the same account.* And now I ask the Doctor, whether this be true or no? If it be not, he then charges God with not appointing what was needful; if he says, tho he has not appointed other days himself, yet he has left it to others to appoint them, and so they may not be needless: I answer, the Doctor should then have produc'd their Commission, which I demanded, tho he takes no notice of it. And farther, if it were not needful for Men to appoint such Festivals, then it must be needful for all Church-Rulers to appoint them: That which will

will be a reason for one in one place, will be a reason for all others in every place; and then I think I may most justly demand some Evidence of the Needfulness of these things, and that he should shew some Order that is given to Church-Rulers to do so, or else he must say God has not order'd all things that are needful.

Now let us see how well he imitates my way of arguing: God himself (says he) appointed one day weekly for the thankful Remembrance of his Mercies, and so inclusively of his Mercies on the 5th of November, therefore 'tis needless for Men to appoint any other Day of the Week, that the 5th of November happens on in the Year, for the same thing. This is no shuffling doubtless in the Doctor's Account; God appointed one Day weekly for the thankful remembrance of the Mercies bestow'd in common on Men, or on his Church, and so inclusively for the 5th of November. Is this a common Mercy to Men, or to the Church of God? Or could God be suppos'd to appoint the Day for the solemn Commemoration of a Mercy, to be bestow'd on a particular Nation near 1600 Years after the Institution? If the Doctor can't here discern a difference, I may well say, as he in another Case, *I can't help, but must pity his Intellectuals*. To bless God for such common Mercies (which include all the Festivals of our Saviour) is the stated Work and Business of the Lord's Day; and therefore the Question is, Whether beside such stated ordinary and common Matter of Worship, the Providence of God may not give us ground for that which is occasional; and, Whether in such Cases we are not to regulate our selves by the Occasions themselves? This is what I take notice of expressly afterward, which might have prevented this little turn upon me.

(2.) I said, *the Dissenters think they have good reason to believe, God did not intend that we should observe any such religious Days as Men have appointed, because they find not that he has in his Word given us any Account of the time, when the things themselves happen'd*. Now the Doctor tells me, *the stress of this Argument lies on this Supposition, that we are not to keep a Thanksgiving-Day for any Mercy, except on the exact Time or Day when it happen'd*. But with his good leave, the stress of the Argument lies here, that if God had intended his Church should observe these Days, he would have given Information for the proper time for the observing them, and would not have left us at such Uncertainties as he has actually done. Or to speak with Reference to our own Case, the stress lies here, If God had intended we should observe such Days yearly, and should bless him then for such and such Mercies, as

bestow'd

fter'd at those particular times of the Year, he would not
 then have left us at such Uncertainties, as that we should not
 be able to know, whether in blessing we speak Truth or Fal-
 shood : And much less has he order'd our saying so at a time,
 when we have good reason to believe the thing did not hap-
 pen. But the Doctor adds immediately, *and if so, then I de-*
fire the Remarker to justify (if he can) their Observation of the
Thanksgivings for the late glorious and happy Victories at Blen-
heim and Ramelies, since they were not appointed till some Weeks
after. I assure the Doctor I think nothing more easy : A
 plain Relation of the Case is a full Justification of our Pra-
 ctice. God gave us those glorious and happy Victories, and
 his Providence did loudly call on us to bless and praise
 him ; and accordingly our Gracious Queen soon after, by her
 gracious Proclamations, requir'd us to observe Days of Thankf-
 giving, and to bless God on these Accounts. This was not
 indeed on the respective Days on which the Victories them-
 selves happen'd, when 'twas impossible we should have any
 knowledge of them, but in some convenient time after,
 while the Remembrance and Impression of them was fresh
 on our Minds, and we began very sensibly to discern the bless-
 ed Effects of them : And accordingly we hearken'd diligent-
 ly to the Voice of God and the Queen, and willingly join'd in
 with those solemn Occasions : Which we think to be so ra-
 tional in its self, and so entirely consistent with our Princi-
 ples, that it can't but be strange that any Man should find in
 his heart to form an Objection from it against us. My Ar-
 gument therefore runs thus, Stated Days of Worship which
 are bound to observe, are appointed by God himself, who
 has not (as is confess'd) appointed these in dispute : Occasi-
 onal Days of Worship are to be regulated according as the Oc-
 casions, which the Providence of God gives, do direct. And
 therefore the Doctor has here nothing else to do, but to an-
 swer this plain and easy Question ; What are those Occasions
 which have happen'd since God's appointing stated Days of
 Worship, which do direct us to appoint Festivals for the
 birth and Circumcision of Christ, &c.

The Doctor says, *I may see I am more squeamish than wise,*
I can't on Christmas Day, and the Sunday after, say with any
tolerable Satisfaction, that God gave his only begotten Son to be
born at this time born, &c. But where is the Squeamishness in
 me, who am fully convinc'd it was not at that time ? Does
 the Doctor deny, that if I am in the right herein, there is
 no reason to except against the use of the Expression ? Does
 he not insist on its being at that time, to take off my Objection ?

on ? For as to the Reason he pretends for believing, that 'twas at quite another Season of the Year, 'tis of no weight with me against the universal Tradition of the Church. But what's that to me, to make me see my Squeamishness ? If the universal Tradition of the Church weighs more with him than solid Arguments, am I therefore to be concluded by it ? Truly I rely very little on Traditions, which were so very uncertain, that even in the 2d and 3d Centuries, the Contenders on both sides with equal Assurance laid claim to them ; as in the Controversy about Easter in Pope *Victor's*, and that about the baptizing of those who had been baptiz'd by Hereticks in Pope *Stephanus's* Time : And especially I rely very little on a Tradition which perhaps was never heard of till the fourth Century. The Doctor adds, *That he believes that I will be far from paying my self any such deference to the Opinion of a single Person, how learned soever, as I would have him pay in this Point.* But I appeal'd not to the Opinion, but to the Arguments of that learned Author ; which I do not expect to see answer'd any other way than that the Doctor takes, I mean by denying the Conclusion. But if it be any Objection, that 'tis the Opinion of a single Person, I can easily remove that, by referring him, to Dr. *Lightfoot*, Vol. 2. p. 107. and to *Lydyat*, another very learned Countryman of our own, whom I shall have occasion to mention afterward ; and to several others.

(3.) I said, *the Dissenters don't like the way in which they came into the Church.* This Remark is to be consider'd not only by it self, but in the order in which it stands. The Dissenters think it needless to appoint such ; and that God has not authoriz'd Men to appoint them, and that he has given us good Intimation hereof by hiding from us the times, when the things themselves happen'd. Now these being first laid down, (and now a-fresh vindicated) I say the mistaken ground of bringing them in, and the mischievous Effect of them (which I urg'd in that Remark also, tho the Doctor takes no notice of it) is a very good Argument against them. And thus the Doctor may see a wide difference between my Objection, and that of *the Papists against the Reformation.* I would fain know, whether he does not think we in this Nation have a great need and just warrant to reform ? And whether the Will of God is not more clearly reveal'd against such Tyranny Superstitions, and Idolatries, as are practis'd in the Romish Church, than it is that Church-Rulers have a Power to appoint these religious Festivals ? And whether he can charge such mischievous Effects on the Reformation, as I do from Mr. *Joseph Mede* charge on the Festivals ?

The Doctor says, *My Assertion that the Festivals were brought in by way of accomodating the Christian Religion to the Heathen, is false*: But takes no notice of the Evidence I gave of the Truth of it. I suppose he thinks he sufficiently confutes me, by what he brings to prove my other Assertion false, *That the three first Ages before the Empire became Christian were entirely on our side*. And here indeed he alledges his Proof: But I think any one may see, that in that Remark I had a principal regard to the Festivals of the Apostles. But however on the first Perusal of the printed Copy, I thought the words might be understood in a greater Latitude than I design'd them, and therefore immediately order'd among the Errata it should be thus alter'd, that they were *evidently in a great measure so*; and alledg'd to my Friend as my reason for that Alteration, the Letter the Doctor refers to concerning the Martyrdom of Polycarp, and *Tertullian de Cor.* And accordingly is it printed in the second Edition, before the Doctor's Examination came out: Tho after all, a little Candour to interpret the Passage, as I design'd it, only with relation to the Festivals of the Apostles, would afford a sufficient Apology for my Sincerity and Ingenuity, in using the Expression as it was at first printed. And as to *Justin Martyr*, I know well about what time he liv'd; nor did I cite him as an Evidence for more than his own Time, alledging, *it were easy to collect other Testimonies*: But I appeal'd to *Justin*, becaule he is an Author I have a great value for; as a noble Witness of the great Simplicity of the most Primitive Times, which I long to see restor'd.

The Doctor says, *other Festivals were observ'd in the three first Ages, before the Empire became Christian*. I grant there were some, such as *Easter and Whitsunday*; and as to these I had said in my Letter, p. 31. *That these happening always on a Lord's Day, were thought by us to be holy enough by God's Institution, &c.* I grant there were likewise Festivals of the Martyrs, as the Doctor alledges; but yet these do not come home to our Controversy, for these were not such as our Brethren contend for: And tho it should be suppos'd that God did by his Providence give them occasion, or call them to observe such Days, yet this will not help in our Case, on an Account I mention'd before. And indeed about the latter end of the second, or the beginning of the third Century, this very Practice was not free from Superstition, as may be seen by those words of *Tertullian*, *Oblationes pro defunctis, pro Natalitiis an una die facimus.* De Cor.

Next I am refer'd to *Dr. Cave's Primitive Christianity*, from which Book I acknowledge I learnt many things, and would willingly consult him, if I had it by me. But I suppose I appear ready enough to grant what *Dr. Cave* can allege from thence; and I doubt not, if the Doctor had given an Account of the primitive Christians observing any other of the Days in dispute beside *Christmas-day*, the Doctor would have given us an hint of them, as well as he does of that. And let it be suppos'd, that there are some *Footsteps of the Antiquity of Christmas-day in the second Century*, (which I question very much) I ask the Doctor, whether those Footsteps do all certainly look one way? Do we not find by the express Testimony of *Clemens Alexand.*

Strom. Lib. 1. p. 340. that some said that Christ was born on the 24th or 25th of the Egyptian Month *Parmuthi*; others said that 'twas on the 25th of *Pachon*; tho *Lydyat* observes that neither of those did answer to our 25th of *December*. *Vid. Emend. Temp. 156, 157. & ejusdem Can. Chron. p. 88, 89.* Now what can a Man build on such Footsteps as these? Here are no Evidences of their observing such a Feast, but several contrary Traditions concerning the Day on which Christ was born; and if the Footsteps were so dark in the second Century, I would fain know how they did by length of time grow so much more plain in the fourth Century, as to give the Doctor ground to call it the universal Tradition of the Church. Or how come they in the 4th Century to be more certain of the Matter than those of the second? Nay, if this Matter be so clear, how come they to have different Traditions even in the fourth Century, and that well advanc'd too? How came some to look on the 6th of *January* to be the Day, while others judg'd it was the 25th of *December*? And the same *Lydyat* says, 'tis certain the common Opinion was not started till about the Year of the Gospel 360. And that is 29 Years later in the common *Æra*. The Doctor adds, *And that if (Christmas-day) was kept before the Empire became Christian, the said learned Author gives a sad Instance, that under Dioclesian Multitudes of Christians being met together to celebrate the said Festival, they were all (together with the Church wherein they were assembled) burn'd to Ashes by the said Emperor's Command.*

This Story is related by *Nicephorus Collistus, lib. 7. c. 6.* But if *Dr. Cave* has no better Author to vouch for it than he, he is an Author on whose Credit I can't much depend, since he appears excessively fond of a Fable: And whether this be such let the Reader judge, when I have set down one Circumstance

cumstance of it; and that is, that there were no less than twenty thousand come together in that Church, and destroy'd with it. And I leave it to the Reader to judge, whether it is probable, that the Christians at that time can be suppos'd to have any Churches of that size, as to be able to contain at once 20000 People, or that so many could be suppos'd to come together ordinarily to worship in one place. I shall only add, that as *Eusebius* (tho he is large in his Account of the Persecution) says nothing of the Story, so there is good reason from him to believe it to be false. For as he says, that the Numbers of the Martyrs were greatest in *Africa, Mauritania, Thebais* and *Egypt*. *Hist. Eccles. lib. 8. c. 6.* We may imagine by his Account of *Thebais*, that he knew nothing of this famous Story. For concerning the Persecution there, he goes no farther than this, "That sometimes ten, sometimes twenty, thirty, or near threescore, or sometimes an hundred Men, with their Wives and Children, suffer'd in one day." *Ibid. c. 9.* See *Dodwell de Paucitate Martyrum, Sect. 90.* who did not, I suppose, think this Story worth his notice, tho 'tis as much against his Argument as mine. In my fourth Remark, I speak of *some other Days*, and say we think we have plain Evidence, that the greatest use that has been made of them, has been to revile and abuse us, and to exasperate the People against us without Cause: And therefore we don't think fit to join with those who for this end use them.

This, the Doctor says, is a pitiful and mean Argument; but if it be, I am sure the Doctor is even with me, for he has return'd a much more pitiful and mean Answer to it. *Because (says he) another does not keep a Fast-day as he ought, is this a Reason why I should not keep it at all? May not I keep it as I ought, whatever others do?* But what's this to the purpose? I deny any Obligation I am under to observe those Days; and therefore nothing but Prudence can here be suppos'd to dictate my observing them; and I assure the Doctor I can't see what Prudence would, by observing them, be discover'd: For when I see that the chief use of them is to foment Animosities, and to exasperate People against me and all of my mind with groundless Charges, my joining with them might justly be interpreted an owning the Charges themselves to be true; which I think would become none, but one of a mean and pitiful Spirit. A Man ought rather by his Carriage to shew a just Neglect of such Methods, and testify his utter dislike of them; and so not join with (but pity) those who for such Ends observe them.

But he will enquire into the *Justness of the Accusation*, and asks, Whether the *setting forth to the People the great Hainousness of Rebellion in general, and the peculiar and transcendent Hainousness of the Sin of that day, &c.* is a reviling me and my Party? And adds, *If it be, 'tis surely our own Faults, as being still of the same Principles, and still ready to act over again the same Villanies, if we had Occasion and Opportunity.* I answer, this is not fair, the design of the Day being not so much to render the Sin of the Day, as the Persons of the Dissenters odious. And here I might use the Doctor's way of arguing; there is nothing more common among their People, than to cry out against the Presbyterians for cutting off the King's Head; and this their Teachers have taught them: And therefore since this is notoriously false and unjust, the Doctor's Argument is quite spoil'd.; and indeed the end of his using it was the very same I had charg'd them with, *viz.* the exasperating the People against us without Cause; and so he has by the discovery of himself confirm'd the Truth of what I asserted. And there are several of themselves, who are (if they are fairly represented) so convinc'd of this, as to wish that Day wholly laid aside. If I may speak freely my mind; I always look on an English Parliament as the Security of the Rights and Privileges of English Subjects; and 'tis their Business to look after these, and to withstand all unjust Inroachments. And that the Parliament and People of *England* may oppose a Prince who acts against the fundamental Laws of the Land, will not be deny'd, I suppose, by any that approve of the late Revolution. But when once a Guard comes to be set on the Parliament-house, and at pleasure the Members are let in or kept out, our Constitution is broken; and such Men who pretend by those Means to oppose Tyranny and Oppression, are themselves the greatest Tyrants and Usurpers. And this I take to be the Method evidently us'd by King Charles's Enemies to take off his Head; which was done by a *Juncto* of Men, and can't be look'd on as a National Act, and especially as the Act of the Presbyterians, on whom 'tis freely charged, since their Ministers did (openly, and in Print, to their great hazard and danger) then protest against it, as I suppose the Doctor can't but know. And I desire him to tell me next time, whether he has ever inform'd his People of this, that they might be undeceiv'd, and not unjustly condemn the Innocent. Now since the Matter stands thus, is it not unjust we should be so slander'd, as we ordinarily are on that Day? Or can any Man think it unreasonable that we refuse to have Fellowship with any in such Designs.

As to the *Dissenters loyal Principles*, tho they have made less noise about them than some of their Neighbours, yet I would never fear the Verdict of any Judge, who would impartially compare their Principles and Practices with the noisy Doctrine of the Church-men, about Passive-Obedience and Non-Resistance, and their Concurrence in the late Revolution. No one need be jealous of Dissenters, while they are permitted to enjoy the Rights of reasonable Creatures, and good Subjects; nay, and a long Train of Sufferings patiently endur'd is an abundant Evidence of the Peaceableness of their Spirits. But we have seen that notwithstanding the mighty din about Loyalty to the Prince, the Principles of others would not suffice to keep them quiet on the Appearance and Approach of Danger.

And as to a *satisfactory Proof of the Loyalty of our Principles*, we are not concern'd to give such Men as the Doctor Satisfaction; he shews himself too unreasonable to admit it. But we are able to satisfy our Gracious Queen, whose Throne is founded on those Principles we have all along maintain'd, which the Dons of the Church wou'd have perswaded the King to believe they deny'd; a Queen who has no Enemies lurking amongst us, but who reigns in all our Hearts, and is not insulted by any of us with threatening Memorials for her wise and prudent Management of Affairs, own'd by God with the most glorious Successes, and by all good Men with the greatest Admiration and Thankfulness.

But he asks, *What's this Excuse to other Fasting Days, as Ash-Wednesday, Good-Friday, &c.* I answer, that 'tis not needful each Remark should contain an Answer to every thing: 'tis sufficient if all my Remarks together do answer all that's alledg'd against us: And therefore tho this Remark is indeed nothing to those other Fasting-days, and was never design'd against them, yet he will find enough in the other Remarks against them.

In my Fifth Remark I say, *We own there may be, beside what's ordinary and common, some peculiar Reasons for Prayer and Fasting, or for Praise and Thanksgiving: This (he says) is enough to his purpose.* Very well then: Much Good may't do him; I see no cause to retract it. He says, *Surely the Light of the Gospel's a National Blessing, as well as the Fifth of November.* Undoubtedly 'tis so; and the Doctor is very far from mistaking my Opinion. But the Light of the Gospel, and all those other things, which are made the Occasions of the Solemn and Holy-days in dispute, are common Mercies to the whole Christian Church, and the praising God for these

these, I suppose God has already appointed a solemn weekly day for. But, as I have shewn already, the Fifth of November is of quite another nature. Besides, tho I allow'd that our Governours might call us to observe such a Day on a National account, yet I did not lodge the Matter wholly in them, but suppos'd it to belong to the Governours of every particular Church to judge, whether the Days appointed were proper or no.

The Doctor had charg'd us *with being carnal, in being more concern'd for Success against the French King, than for the inestimable Victory obtain'd by Christ.* A Charge so unreasonable and ill grounded, that I can't but wonder he should not now have drop'd it. 'Tis really hard, that a Concern against the French King (the most bloody Persecuter of the Church of God, from whose Power the Protestant Interest has been in such eminent danger these many years) should be represented as an Argument of Men's being carnal, since the like Concern is so visible in the Pen-men of the Psalms, and other Parts of holy Scripture. I had answer'd the Doctor, *That the contrary was evident, inasmuch as we observ'd one day weekly for the one, and only one day yearly for the other:* This, the Doctor says, *is a sophistical and bantering way of stating the Point;* tho nothing can be more plain and clear: But let us see whether he has not stated it exactly according to the Rules of Sophistry, wherein I must own he has a Talent vastly beyond me.

He says therefore, *the Point according to my Principles, stands thus: The Dissenters do one day weekly, namely, every Sunday, bless God for his Mercies in general; and therefore for his Mercies in giving us Success against the French as well as those of Christ's Redemption: But now beside these 52 Sundays in the Year, they do not refuse to keep one other particular Thanksgiving-Day (or more if there be occasion) for Success against the French; whereas they refuse to do the like in reference to the Particulars of our Redemption; and therefore whereas they bless God for his Spiritual Mercies in Christ but 52 times in the Year, they bless God for his Temporal Mercies 53 times in the Year, or oftner.*

Spectatum admissi risum teneatis Amici ?

Does not the Doctor see that the stress lies on the keeping a day on some Account? Does he think the Dissenters keep the Lord's Day on the account of the French King? Does he not know that they hold that the Observation of it has no manner

of

of regard to him, but is equally necessary whether he is or is not in the World; whether he is a Friend or an Enemy? The great design therefore of the Day, and that which God has set it a-part, and the Dissenters do observe it for, is the blessing and praising God for his Mercies, as of Creation, so especially of Redemption by Christ? and not for Success against the French King; tho' 'tis no ways improper to take notice of that on those Days. I might add, that on such particular Thanksgiving-days when we bless God for temporal Mercies, 'tis not improper to express our Thankfulness for those that are spiritual; nor is that omitted by the Dissenters. I could retort the Doctor's own Argument on him, and tell him, that on all the Sundays in the Year, and on all the other Fasts and Festivals prescrib'd in the Book of Common Prayer, as well as on such particular days of Fasting and Thanksgiving, they pray to God against the French; and bless God for his Mercies in general, and so inclusively for Success against them; and consequently are by his own Argument equally carnal with the Dissenters. I profess, I'm sorry I'm forc'd to spend so many words on such trifling Sophistry. But I proceed to

His Ninth Assertion, which relates to *Obedience to Church-Rulers*; which, he says, *I do by consequence grant*: And not to multiply Words, I do not only implicitly, but expressly now grant, that every good Christian is bound to obey the (rightful and proper) Rulers of the Church in all things not finfully commanded by them. As the Doctor in pursuit of this refers to his other Letter, so do I to mine. *I said, the Rulers of the Church, whom the Christian's bound to obey, are the Rulers of that particular Church to which he belongs.* The Doctor says, *On this Supposition he thinks it will hold good, that the Rules and Orders of their Church ought to be observ'd by the People, for as much as they are made by the Consent (actual or virtual) of the Ministers of the several Parishes within this Kingdom.* But, (1.) How does the Doctor prove, that a Representative Body has a Power to make Laws for all the particular Churches in this Nation? This is a Matter of so great Consequence, as to need a very clear Proof; and I declare, I'm not able to discern any Countenance it has by the Rules and Orders prescrib'd in the Scriptures for Church-Government. (2.) Supposing there were some Foundation for the Legislative Power of a representative Body, a Convocation is so very unequal and unfair a one, it could not speciously pretend to it. The Members of the Convocation, which are not chosen by the Ministers of the Parishes, are, I think, at least

L-11 p.

two to one of those that are : So that tho all the Representatives of the Parishes should be against a thing, and so the Ministers of the Parishes neither give an actual, nor virtual Consent to any thing to be enacted by the Convocation, the other Members shall be able to carry it in spite of all they can do. And as to the Doctor's comparing a *Parliament* and a *Convocation*, 'tis of no moment ; for the Form of Church-Government is not so precarious a thing, or so refer'd to the Pleasure and Choice of Men, as the Form of Civil-Government is.

p. 26. In the next place, I started an Objection against a *National Church* ; and said, *That there are but two sorts of Churches mention'd in the New Testament, the Catholick Church, and particular Churches ; and deny'd, that any National Church is so much as mention'd there.* He says, *if I mean as to their very Names, then the two former are no more to be found there than the latter : If I mean as to the things themselves, then he affirms the latter to be found in the New Testament as well as the former.* I think my meaning is sufficiently plain, that the Name *Church* is never apply'd but to what we call the *Catholick Church*, or to a *Particular Church* : That the several Churches in a Nation are never spoken of under the Name of a Church ; and therefore in the New Testament a National Church is not to be found, either Name or Thing. I don't think the Doctor will be so hardy as to deny that the Name *Church* is expressly apply'd to the two former ; and consequently those two sorts of Churches which I acknowledg'd, must be own'd, as to the things themselves, to be found in the New Testament. Now as he affirms a National Church (as to the thing it self) to be found there too, it belongs to him to prove it : And accordingly he attempts it thus ; *For as the several Cities and Towns of Crete make up the Nation of Crete, so why should not the several Churches in the said Towns and Cities make up the National Church of Crete ?* But the greatest Absurdity in the world may be prov'd after this rate, if to ask, why it should not be true, be a sufficient Proof. What's this to me *why it should not be so*, who am only concern'd to know whether it actually is so ? But however, tho it can't be reasonably requir'd of me, I will tell him why it should not be thus, and that is, because the Constitution of a Church is not founded on humane Contracts, but on a Divine Institution : And therefore where there is no Appearance of a Divine Institution of any Society, 'tis unreasonable to call that a Church. Farther, as the Doctor charges me so frequently with Shuffling and Sophistry, it may not be amiss to give a little hint of the Doctor's in this Place. An Argument from an Allusion or Similitude is not
reckon'd

reckon'd demonstrative, an Allusion will illustrate a Matter well prov'd, but proves nothing; and such is the Doctor's Argument here: And however if Men will use these kind of Arguments, they ought to put them fair, and then the Doctor's Argument should run thus; If the several *Cities and Towns in Crete* make up the *National City or Town of Crete*, why should not the several *Churches* in the said *Cities or Towns* make up the *National Church of Crete*?

His next Argument is thus express'd; *Again it is not to be doubted, but that in Corinth, Ephesus, &c. the Christians made up more than one Congregation; and yet 'tis manifest St. Paul writes to them (not as so many distinct or particular Congregations, to be govern'd each by its own Rules, but) as all united into one common Society, to be govern'd by the same common Rules.* The Doctor says this is not to be doubted of, but there are several who did not know so much before: I think this may deserve a fuller Proof; and indeed as to the Church of *Corinth*, it seems pretty plain, that they were not more than one Congregation, from *1 Cor. 11. 20.* And a great deal has been said on this head by the Author of the Enquiry into the Constitution, Discipline, Unity and Worship of the Primitive Church. But let it be suppos'd, that in some of those particular Churches mention'd in the New Testament, there were more worshiping Congregations than one; I am sure I never asserted the contrary, but left room for such a Supposition, and never spoke of a Congregational but of a particular Church. This must be a very weak Foundation to build a Diocesan, and much more a National Church upon. For if the Doctor asks me, (as he does a little after) *If two Churches (rather Congregations) may be united together into one common Society, to be govern'd by the same common Laws, why not two hundred?* I will give him my Reason, and 'tis this; I suppose the Government of every Church, lodg'd, as it was in the Church at *Ephesus*, in the Body of Presbyters set over it, and judge, that as every Presbyter had a Right to vote in all Cases to be determin'd by them, so they govern'd the Church acting in one Body. Now where there are two or three Congregations, I can fairly suppose all such Cases as may need Determination, may easily be attended to by one such Body of Men: But I can't see how this could be, supposing there were two hundred Congregations to make up one Church; and especially where the Presbyters live so remotely as that they can't join together in the Government of the Church. And therefore tho it were granted, that two or three Congregations in one City are stiled a Church in the New Testament, as being united under one

Set of Governours, yet since I can never find all the Congregations of a whole Nation or Country stil'd by the name of a Church, or suppos'd to be put under one Body of Governours, I can't allow the Notion of a National Church, or that two hundred or two thousand Congregations should make but one Church. So that to recapitulate, if a single Congregation be not allow'd to be the Limits of a Church, yet still the Limits of it must be fix'd by this, that it be not larger than can be well govern'd in all Matters by one Presbytery, made up of all the Presbyters in that Church, ordinarily joining and meeting together for the Government of it: And especially I hold this, in as much as we read not of any Appointment or Example of a Church govern'd by a chosen Body of Representatives. But let the Doctor remember, I make this Concession only in my own Name (and not in the Name of the Dissenters in general) being willing to argue upon it; and so it was in my own name I spoke in that place of my Letter we are now upon. I will only add, that in my Mind, it is much more natural to fix the Bouds of a Church by Persons being under one Set of *Rulers*, than by their being under one Set of *Rules*. For the Rules by which a Church is to be governed are common to all Christians; and I do not see that a Legislative (or any more than an Executive) Power can be prov'd to be lodg'd in Church-Rulers: And as Christ, the Head of the Catholick Church, is (as I may express my self) the *Principium Unitatis* of the Catholick Church, so may the Rulers of a particular Church thus conjoin'd, be consider'd as the *Principium Unitatis* thereof: But what is the Head, or *Principium Unitatis* of our National Church, perhaps will not be so easy to determine.

The Doctor's next Argument is taken from 2 Cor. 1. 1. From which, he says, 'tis certain that St. Paul's Epistle to the Corinthians was not writ as design'd for no other Congregations than those in Corinth it self (in which I am very fully of his Mind) but for all Achaia, of which Corinth was a principal City, as being all united in one common Society, and so making up what may be truly call'd a Provincial Church. But still this is but a may be: Nor does the Doctor prove that it is so: How does he prove that all the Congregations of Achaia were united into one common Society. I profess I can't see here any shadow of an Argument: I think the Apostle evidently distinguishes the Church of Corinth from the Saints in the rest of Achaia. But I'll be so just as to set down the Words at length, and leave it to the Reader to try whether he can discern more in it to the Doctor's purpose than I am able to do;

Paul

Paul an Apostle of Jesus Christ, by the Will of God, and Timothy our Brother, to the Church of God which is at Corinth, with all the Saints in all Achaia.

His next Argument is thus express'd ; *Supposing after all that there was no such grounds for a National Church, as there are in the New Testament, yet since there are evident grounds for it in the Old Testament, since the Church of the Jews (the Government whereof was appointed by God himself) was beyond Contradiction a National Church, one would think this alone was warrant enough to constitute a National Church.* The stress of this Argument lies here, that what God constituted among the Jews, we have warrant to constitute among our selves. I thought we were to fetch our Notions of a Christian Church from the New Testament ; and these kind of Arguments are, I confess, of no force with me : Besides, is there not good Reason to say, that as God did actually appoint a National Church among the Jews in the Old Testament, he could most easily have appointed the same among Christians in the New, if he had design'd there should be one : And therefore his appointing one among them, and not among us, is, I think, a good Argument against the thing it self.

Farther, if we once give way to this Argument, where shall we stop ? Why must we not have one Temple and one High Priest for this National Church ? And I may well put the Doctor in mind of what he often alledges against me, that this Argument is urg'd by the Papists, for the Necessity of a visible Head of the Catholick Church : But, I think, Protestants generally do deny the Consequence from the National and Catholick Church of the Jews, to the Catholick Church of the Christians, as well as deny the Right of his Holiness to such a Headship : On that Supposition I do therefore still insist on a Proof of a National Church, and that a better one than the Doctor has yet given, or else I shall say he gives up the Cause.

And as to his desying me to give an Instance of any such Form of Church-Government as I contend for in Scripture, and for Antiquity : I answer, I defy him to give me any single Instance to the contrary in the *New Testament*. And as to *Antiquity*, I need only to refer him to the ingenious Author of the Enquiry, where he will find a great many more ; and if he has not that Author by him, I need only refer him to what is commonly observ'd concerning the Matter in Ignatius's Epistles. And as to what he says of the *Reform'd Churches* abroad, I told him before, *I resolv'd to hold to the New Testament as my Rule in these Matters*, till I could find a better ;
and

and I confess he does not help me to discern they are so. And it may not be so hard, as the Doctor imagines, to give a good account what has led the Reformed Churches to that Model, without supposing that Matter so plain as what such an Advocate, as the Doctor, can alledge so very little to prove.

Next the Doctor propounds a Question, which is, I confess, both serious and weighty ; that is, *Whether*, supposing my Notions true, *we ought not for the Peace and Union of the Church, to submit to such their Authority, tho' usurp'd ?* To which I answer, That 'tis then to be acknowledg'd, that as the Power usurp'd is not of God, it does not immediately bind : And the grand reason of my Submission can be no other, than the Appearance of more Good that I may do by submitting, than by not submitting ; and that must be determin'd by Circumstances. I think the Doctor has not stated the Question amiss, when he says, It is not *whether a Christian is not bound to obey them* ; but this, *Whether he is bound not to obey them* : And I am very glad the Doctor has given me this Opportunity of speaking my mind freely.

I say then, supposing they did only enjoin things which I could safely practise, and did not require Subscription to such Matters as I can't believe true, and particularly did not require me to acknowledge (as I must if I subscribe the former part of the 20th Article) the Rightfulness of that Power which they claim : And supposing withal they left so much Power to particular Churches, as I think is necessary in order to their answering fully the true Ends of a Church, I should notwithstanding my Notions submit, tho' not so as to disown those who perhaps could not. But the Doctor may easily see by my Letters, that I look on this as widely different from our Case.

His next Assertion is, concerning *showing Reverence to Churches* : And here the Doctor says, *I own his Assertion by Consequence ; because I say that Command, Lev. 19. 30. is of as perpetual Obligation as the thing will bear : That as long as God has such a worldly Sanctuary (as is there meant) 'tis to be reverenc'd.* But how is this an owning his Assertion by Consequence, when I expressly deny that God has any such Sanctuary, and give plain Reasons of my Opinion, which the Doctor instead of refuting, says, *He fancies I'm so weak as to have my Eye to.* Well, but he'll prove that *God has such Sanctuaries* ; and his Argument is, *That all that essentially belongs to a Sanctuary is its being sanctified, or set apart to God's Service.* But this is mere Shuffling ; for the Question is, *Whether*

there be not a vast difference between God's sanctifying a Place, and setting it apart for his own Use and Service by his own special Institution and Command, and Man's pretending to sanctify a Place for God's Service without any such Command. But I shall a little more distinctly consider this Matter.

1. Then I assert that it belongs to God alone to make a place holy; and this God does, as I said, by his own Institution and Appointment. 'Tis not in the Power of Men to make any Place holy, which God has not made so. The Tabernacle and Temple were not holy by any humane Consecration, but by the Appointment of God, and by his Presence in them; and these were either, or both of them grounds of Reverence. Now consider to what Purposes these were made holy, even to be the only Places of a great part of his Worship; which was confin'd and limited to them, and could no where else acceptably be perform'd: But now God is so far from esteeming any one place holy above another to any such purpose, that on the contrary, our Saviour declares all that God requires, is, that we worship him in Spirit and in Truth, without any regard to this or t'other place; and therefore any place, tho' it has been never so set apart as the Doctor supposes, is holy enough to worship God in, and the Acceptableness of the Service has no manner of Dependence on any distinction and difference of Places.

2. I deny that any place can now without Superstition be set apart or sanctify'd, with a design that it should thereupon become more holy in it self than any other place: For if God does now make no such distinction of Places, or look on one Place as in its self more holy (that is, as more necessary to be resorted to, in order to the acceptably serving God) than another, then Man can have no power to appoint, sanctify or set apart any place as such; and the contrary Apprehension is superstitious.

3. The setting therefore apart of any place for the Service of God, if it be done without such Superstition, can amount to no more than this, that such a particular place is chosen by Men as proper and convenient for them to assemble in for the Worship and Service of God, and that accordingly they resolve they'll apply it to that use. But after all the place it self signifies nothing, and in any other place, if there be occasion, may Christians with equal Acceptance perform any part of God's Worship: Which was very false concerning the Tabernacle and Temple. As place is a necessary Accident of Worship, it may be said to be accidentally holy (if he will) by the Worship perform'd in it; and so any place, so us'd, in the
time

time of Worship, is equally holy. And as God has no where commanded us to have the places of our publick Worship appropriated to that use and no other, so I fear not to say, that 'tis very lawful to use for the Worship of God such Places as are ordinarily at other times apply'd to other Uses; only Care should be taken to have places of Worship as decent and convenient as may be: And where Peoples Circumstances will not suffer them to compass all that Decency and Convenience that may be desirable, let them not think that the worshipping of God in Spirit and Truth, will be ever the less acceptable. And if the Doctor is offended at those times, which by way of Denision he calls *godly*, let him take a Journey to Cambridge the next publick Commencement, and see how St. Mary's is then us'd; or let him next *Sturbridge Fair* repair *thither*, and see what an unsanctify'd Place in the Field, and in the Fair (which is as bad as a Market-house) is made use of for the publick Service of God. And thus, I hope, I have made it easy for the Doctor to see, that all his Arguments from the Jewish Temple are frivolous. I may with much more reason return him another Compliment, for that which he pass'd on me about *Barruch*; That I believe all sober and judicious Persons will think the Doctor has too mean and unworthy an Opinion of the Jewish Temple; (the place God had himself chosen above all the places on the Earth, the place wherein he dwelt, and the glorious Type of the humane Nature of the Messiah) when he compares our Parish-Churches to it.

We are now got to the Doctor's last Instance; and here I had fully own'd to him the *Lawfulness of a Minister's receiving Pay*; which from several Passages he has drop'd concerning Mr. Dowley and the Dissenters, it appears most plainly he must have known to be their Opinion, tho he insinuates Charge of the contrary on them, as an Instance of their false Doctrine. I added, I suppos'd the Doctor had not his Eye here on the Divine Right that Gospel Ministers have to Tithes. And here he asks, *Whether it be not most unaccountable, that the Remarker could possibly make such a Supposition? How he could suppose, that I had not my Eye on the Divine Right of Tithes or Pay, when I had just mention'd that Divine Character, which gives us such a Divine Right: 1 Cor. 9. 14. Even so hath the Lord ordain'd that they which preach the Gospel, should live of the Gospel.*

But I ask the Doctor, whether 'tis not most unaccountable that he could possibly foist in Words, and make them mine who never us'd them? Thus he does when he puts in those words, *OR PAY*; which how it could be done, but with

Design to make the Reader believe that his Adversary talk'd Non-sense, I can't imagine. Any one would see, if he had set down my Words fair, they were plain and easy; for by Tithes I understand what all the World means thereby; not Pay in general, but *such a particular sort of Pay*, that is, *the Tenths*, which God gave of old to those that attended his Service among the Jews, and which Clergy-men now enjoy in this Nation. I said therefore, *I thought the Doctor had not his Eye on any Divine Right that Gospel Ministers have to Tithes*; that is, this particular sort of Pay: And I had good reason to say so, for, as I added, *that is quite another Question* (than what, I beseech the Doctor did he think I meant, but plainly that which I had granted concerning Pay in general) *which his Arguments do not meddle with*. This is a plain Concession that his Arguments do prove somewhat; and what can that be but a Minister's Right to pay, or that he should live of the Gospel; but as to the other, this determinate kind of Pay of the *Tenths*, I said his Arguments did not meddle with it; nor is there a word of that Matter in the Text brought, or his whole Argument.

The Doctor at parting says, *In short, to do the Remarker Justice, he has plainly shewn, that he knows full well how to gild a poisonous Pill, so as to tempt the common Reader to swallow it down very readily; and to prevent the ill Consequences thereof, I have spar'd no Application to prepare with all speed possible (what I hope will prove) a proper Antidote*. Perhaps the Doctor would be offended if I should overlook this Passage, or balk the Humour of it. And therefore I will acquaint the Reader, that I have taken the Poison carefully out of this Antidote, which might otherwise have been dangerous to those who had taken the Pill, which had no opposite Poison in it for the Antidote to work upon: And having again carefully examin'd the Ingredients of that Pill, I can recommend them as safe and wholesome; and I have now given it a second gilding, to render it the less offensive; and so wish it may work kindly, to dispose Persons to the exercise of more Charity toward the Dissenters than the Dr's Principles allow.

I need say nothing of his Postscript; the things themselves have been consider'd in their several places.

And thus, Sir, I have consider'd, with as much Dispatch as I could, the Doctor's Examination, in which I am complimented all along by way of Contempt (I guess by the Doctor's Words, p. 2.) under the Title of the Remarker, tho I profess I did not design the Title of *Remarks* as any way expressive of Disdain and Scorn to the Doctor, as he falsely conjectures.

I am not fond of boasting, but I think I have great Reason to acknowledge to the Doctor, that he has taken the most effectual Course to confirm the Dissenters in their Opinion, that the Remarks were not to be answer'd : For doubtless they will judge, that the Doctor would have thoroughly answer'd them if he could, and not at such a rate as he has now done : I hope the clear Evidence I have given of the Doctor's continual Shuffling will be a warning to the common Reader, and may help him in any of his other Writings hereafter, to see through his Sophistry, tho I should my self take no notice of them ; and I profess this sort of Examinations will soon tempt me to think of using my time to better purpose.

I am, Sir, Your Hearty Friend and Servant,
Newberry, Decemb.
the 7th, 1706.

James Peirce.

POSTSCRIPT.

THE Design of this P.S. is, to inform the Reader of 2 things.
1. That since I sent this Letter to the Press, I desir'd a Friend to compare what I had written with relation to Dr. Cave's Testimony with his Book, which I could not do my self, not being able to procure it; and I find that I was not much mistaken in that Matter ; for the Author whom Dr. Cave cites for that Story, is *Nicephorus Calistus*. He adds indeed *Simeon Metaphrastes*, who, tho more ancient than the other, living about the beginning of the 10th Century, is an Author of no Credit, his Relations being most notoriously fabulous, as all grant. The decretal Epistles are also cited, but not as a sufficient Evidence ; and indeed they are of no credit : they were not heard of, says *Du Pin*, till the 9th Century ; and one thing that he alledges particularly as an Evidence of the Forgery of that particular Epistle of *Telesphorus*, refer'd to, is what is said in it about *Christmas* : *there is a decree in it*, says he, *of the three Masses of Christmas, a Custom not so ancient as his time*. Dr. Cave mentions likewise *Theophilus of Cæsaria* ; but as *Eusebius* has not given us any Fragments of his Epistle, I am at a loss to know where to find his Testimony. *Du Pin* says his Epistle is lost ; and I dare say no very ancient Author will be found to vouch for it ; so that I believe there will be found no Footsteps of *Christmas* day in the 2d or 3d Century. The other days mention'd by him, as observ'd in these first Ages, are not the days about which we dispute, or which I had a regard to in that Remark, viz. the Festivals of the Apostles. 2. I have hinted in my Letter some reasons why I did not think the Dr. had fairly represented the objections of the Dissenters, he had to do with ; and am since inform'd that an Enquiry has been made among his Parishioners, and that they disown those objections, and say they are of the Dr's. own devising, and therefore complain of their being abus'd by him.

110. a. 53
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4

A *Theology*
Part 5.

DEFENCE
OF THE
REMARKS
ON
Dr. *Wells's* Letter
TO
Mr. DOWLEY.

PART II.

Being an Answer to Part II. Sect. I.
Of the Doctor's Examination.

In a Fourth LETTER, Address'd
To the Doctor.

By *James Peirce.*

L O N D O N,
Printed by J. Humfreys, for John Lawrence
at the Angel in the Poultry. 1707.

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A
DEFENCE
OF THE
REMARKS

ON
Dr. Wells's Letter
TO

MR. DOWLEY
PART II.

Being an Answer to J. H. Seab. I.
Of the Doctor's Examination.

In a fourth LETTER, Addressed
To the Doctor.

By James Peirce.

LONDON:
Printed by S. Henshaw, for John Aikin,
at the Angel in the Strand. 1797.

A Defence of the Remarks on Dr. Wells's Letter to Mr. Dowley.

Reverend Sir ;

TH O I do not well understand the Reason why you are pleas'd to break your Answer to me (who have already so fully express'd my Mind in my Remarks) into so many distinct Parts as you now propose, yet I resolve to comply with your Motion, and shall accordingly proceed to consider what you now offer on the first Head of the second Part of your Letter.

I need not speak particularly to the State of the Question according as you have propos'd it ; because I think every thing in it will come under Consideration in speaking to your Propositions. But as you have been pleas'd to represent your Scheme, and the Arguments by which you confirm it, in several connected Propositions, after a Mathematical Manner, which is a Method I do not dislike for my self, I shall herein imitate you, and shall set before you my Apprehensions concerning the Controversy, according to the Foot on which you have set it, in such Kind of Propositions, and shall wait for your thoughts of them : and after I have thus represented my Opinion, I shall consider how far your Propositions do concern the present Controversy.

My Propositions are these ;

I. That no Office can be justly look'd upon as sacred, which God has not appointed.

II. That the Offices which God has appointed, and the Powers which he has respectively annex'd to them, are inseparable.

III. That 'tis only by the Scriptures we are to judge, what Offices are of Divine Appointment, and what Powers do respectively belong to them, and when they are regularly convey'd. Therefore,

IV. Whenever a Person is rightly ordain'd to any Office of Divine Appointment, he is to be look'd on as invest'd with all those Powers which do belong to that Office according to the Scriptures, and which appear from thence to have been annex'd by God himself to it; as appears from *Propos. II.* and III. Therefore,

V. If the Scripture do's give to Prebyters the Power of Ordination, then all those who are rightly ordain'd to the Office of Presbyters, are to be look'd on as having the Power of Ordination; by *Prop. IV.*

VI. Distinct Names in Scripture do not imply necessarily distinct Offices; but one and the same Office may be express'd by two or more different Names: Therefore,

VII. If Men, through a mistake, do judge two distinct Names to signify two distinct Offices, when they really signify but one, and accordingly do ordain Persons, under those distinct Names, as to distinct Offices, the Persons so ordain'd must, notwithstanding their Mistake, have both the same Powers inherent in them, and be equally invest'd in one and the same Office. This appears from *Prop. II, IV, and VI.* Therefore,

VIII. If the Office of a Bishop and a Presbyter are exactly the same, and these are only two different Names us'd to express one and the same kind of Officer, they who are ordain'd to the Office of a Bishop, and they who are ordain'd to the Office of a Presbyter, have equal Power and Authority lodg'd in them; as appears by the *VIIIth Prop.*

IX. The Names of a Bishop and a Presbyter do not in the Scripture signify Persons in distinct Offices, but are only different Names to express one and the same kind of Officer: Therefore by *Prop. VIII.* they who are ordain'd Bishops, and they who are ordain'd Presbyters, have equal Power and Authority lodg'd in them, and consequently if Bishops have the Power of Ordination, Presbyters have also, *Q.E.P.*

X. Again, The Scripture does not distinguish two Offices, one with the Power of Ordination, and Preaching and Administring Sacraments; and the other with the Power only of Preaching and administring Sacraments. Therefore,

XI. Whoever is rightly ordain'd to any sacred Office, to which belongs the Power of Preaching and administring Sa-

craments,

ements, must have the Power of Ordination also, *Q.E.P.*
Again,

XII. Christ left but one standing Office of Rulers over his Church.

XIII. This one Office was appointed in the Persons of the Apostles.

XIV. The Apostles are to be consider'd in their Extraordinary Capacity, and so have no Successors; and in their ordinary Capacity, as to the standing and permanent Parts of their Office, and in that alone they have Successors.

XV. The Scripture never gives us any account, that the standing and permanent part of the Apostle's Office was divided into several distinct Offices, in which they were to be succeeded partly by one, and partly by another sort of Officers. Therefore,

XVI. They who succeed them, succeed them in the whole of their Ordinary Capacity, or of the standing and permanent part of their Office, and have all that Power which belong'd to their Office as such.

XVII. The Apostles, consider'd in their ordinary Capacity, and with respect to the permanent parts of their Office, were Presbyters. Therefore,

XVIII. All those who are rightly ordain'd to the Office of Presbyters, do succeed them in the whole of their ordinary Capacity, or of the permanent Parts of their Office.

XIX. The Power of Ordination did belong to the Apostles according to their ordinary Capacity, and was one of the standing and permanent Parts of their Office. Therefore,

XX. All those who are rightly ordain'd to the Office of Presbyters, do succeed them in the Power of Ordination, as appears by *Prop. XVIII.* and *XIX. Q.E.P.*

N.B. I had in my first Letter, *p. 45.* and *58.* from Bishop *Beveridge*, stated the Question between us thus, *Whether the Government of every Church is lodg'd in the hands of a single Person, or in the hands of a Plurality or Presbytery.* I took it for granted (because generally own'd by our Episcopal Brethren) that the Power of Government and of Ordination go together, and therefore endeavour'd to prove, that the Power of Government was lodg'd in the hands of a Plurality or Presbytery: whence, according to your own Notion, the Power of Ordination must belong to them also; and so the Cause of our Episcopacy falls to the Ground, which supposes a Bishop the sole Governour in a Diocesan (reckon'd by them the lowest Species of a) Church. And therefore now

according to this View of the Controversy, I lay down these Propositions following.

XXI. The Power of Government and Ordination are left in the same Hands, by the concession of the Episcoparians.

XXII. The Power of Government in the first Church instituted by Christ, and his then only Church at *Jerusalem*, was lodg'd in the hands not of a single Person, but of a Plurality.

XXIII. The Apostles in founding other Churches, took the same Course, and lodg'd the Government of every particular Church in the hands of a Plurality.

XXIV. The Power therefore of Ordination does not belong to a single Person, but to a Plurality. *Q.E.P.*

Perhaps some may think, some of the foregoing Propositions are overthrown by *Ephes. 4. 11.* where we read of Apostles, Prophets, Evangelists, and Pastors and Teachers: But I think 'tis very evident that neither Apostles, Prophets, nor Evangelists, have Successors in those things, in which they were distinguish'd from ordinary Ministers; and if Apostles, the principal and chief of all these were Presbyters, as to their ordinary Capacity, and the standing permanent part of their Office, the Prophets and Evangelists who were inferiour to them, can't be suppos'd to be more.

And thus, Sir, I have endeavour'd to follow your Example, and to lay down my Opinion in the foregoing Propositions. I can't but think you are oblig'd to make this Point very plain to the People, since you lay so great a stress on it, in the Matters of Salvation; and therefore tho' I do not dislike, as I hinted before, your Method with Reference to my self, yet I can't think it very fair in you to use it, when you seem to own it to be above the common Capacity: And that I may make things as plain as I can, give me leave, for the sake of such, to give this plain and short Representation of my Opinion: That, whoever are rightly ordain'd to the Office of Presbyters, have all the Power which God in his Word has giv'n to Presbyters; but God has, in his Word, giv'n the Power of Ordination to Presbyters, therefore Presbyters have the Power of Ordination.

I shall be hereafter ready, God willing, to consider what you shall alledge in opposition to my Propositions, and shall now come to give you my thoughts concerning those you have advanc'd, though you may easily guess from what I have already laid down, what my Apprehensions are concerning them.

I. Your

I. Your first Proposition, I conceive, does not affect the Controversy. For the Controversy being, *Whether Presbyters have valid Authority to ordain as well as Bishops*, if it appear they have, Presbyterian Ordination will be safe and valid, tho' this Proposition be granted, and therefore to avoid the lengthning our Dispute, I shall answer your other Propositions, on supposition of the Truth of this; *That the Validity of any Ordination does immediately depend on the valid Authority of him or them, by whom is perform'd the said Ordination.* You add, therefore,

II. *The Validity of Presbyterian Ordination, practis'd at the Reformation, does not immediately depend on the valid Authority of those call'd Presbyters in the New Testament, because by them was not perform'd the said Ordination.*

I answer, the Validity of Presbyterian Ordination, according to our present Hypothesis, depends on two things; (1.) The Validity of the Ordination of those Presbyters (who did ordain) to the Office of Presbyters: for if they were themselves rightly ordain'd to that Office, they were thereby invested with all the Powers, which according to the Scriptures, do belong to that Office. (2.) The Validity of Presbyterian Ordination (supposing the Ordainers rightly ordain'd themselves) depends immediately on the Power annex'd by Divine Appointment to the Office of Presbyters. And therefore if the Presbyters in the New Testament had valid Authority to ordain, those, who are rightly constituted Presbyters, have a Power to ordain others also.

And therefore this is what I did and do still insist on; that the Power and Authority belonging to Presbyters is to be judg'd of by the Scriptures, and not by the sense in which the word *Presbyters* was us'd at the Reformation.

And by this, I suppose, you may see that my first Remark stands good, and that 'tis with good Reason I said *the Scriptures are our only Rule*, viz. by which we are to judge of the Power that belongs to this Office; and as this depends on a Divine Institution and Appointment, it is always the same; so that your distinction is here of no moment. For what tho' the Scriptures be not *the immediate Rule, whereby we are to judge all things*; what tho' it supposes the Light of Nature, by which we judge of many things, what tho' 'tis by sense and Testimony we are to judge of Matters of Fact; yet 'tis clear, we cannot judge of the Good or Evil, of the Validity or Invalidity of any Act, whose Good or Evil, Validity or Invalidity, depends on some positive Institution,

stitution, but by the Institution it self; and that can be learn'd only from the Scripture; and therefore I take it for certain, that the Scriptures are here immediately concern'd, and that 'tis by them only we can determine this Matter, and I can't allow the receding one jot from that Rule in this Controversy.

III. Your Third Proposition is closely connected with the second, and is answer'd in speaking to it.

IV. Your fourth Proposition will be spoken to under the other Propositions, which contain the Particulars of it.

V. As to your 5th Proposition, you may easily imagine what I say to it, both from my Remarks, and from my Propositions. I flatly deny the Doctrine of the threefold Order to be true, and I can't see, why you should not have apply'd your self immediately to the Proof of it; and therefore till you have prov'd this, my second Remark is of considerable Weight. For since you own that Presbyters at the time of the Reformation were Officers of Divine Appointment, I lay it down for certain, that 'tis from the Divine Appointment or Commission we are to judge of the Power which belongs to them.

You here add, *That in my third Remark I quite Mistake the Point debated. For you do by no Means say that Presbyters at the Reformation, had not the Power of Ordination, because their Ordainers did not design to give it them, but because the Power of Ordination did not belong to them by Divine Institution.*

Let any impartial Person judge, whether I mistook the Point debated according to your stating it. How could the Controversy here in this Place be about the Divine Institution, when in the beginnig of your Argument you waved the Consideration of the Holy Scriptures? How could I think you would pretend to argue from a Divine Institution, without having recourse to the Holy Scriptures, where alone that Institution can be found? I leave it to your self, who must be suppos'd to understand the Design of your own Argument best, to account for this.

But however let the Reader consider those words of yours, *That whosoever would judge aright of the Validity or Invalidity of (what has been ever since the Reformation call'd) Presbyterian Ordination, must in the first Place duely inform himself, in what sense the word Presbyter was taken at the said time of the Reformation, what Order of Ministry was then known or distinguish'd by that Name, and with what Ministerial Power those then call'd Presbyters were invest'd by Virtue of the Ordination they themselves had receiv'd.* Letter to Mr. D. p.22. I am willing

ling to leave it to any candid and impartial Reader to judge, whether these words did not give me sufficient Cause to represent you as arguing from the Sense of those Times, what Notions were then receiv'd of the Office of Presbyters, and what Power they were then suppos'd to receive, and consequently their Ordainers did design to give; for if the Sense of the Men in those Times is here to come into Consideration, certainly the Sense of the Ordainers themselves is principally to be regarded. And if so, then that Consequence I mention'd, will naturally and necessarily follow: But if you argue from a Divine Institution, which I could not when I wrote the Remarks, (nor can I now) discern, I am willing to debate this Matter farther with you, as that by which alone this part of the Controversy can be decided.

VI. Your Sixth Proposition falls with the Fifth, and therefore I need not speak particularly to it.

VII. Your Seventh Proposition I allow.

VIII. Your 8th Proposition is this; *According to the Doctrine of the twofold Order, it necessarily follows that of the three Orders (which did obtain, and can by Ecclesiastical History be demonstrated from the Apostles time to the Reformation) the Middle Order, to which the Name of Presbyters was all along appropriated, for the time above specify'd, was not of Divine or Apostolical Institution.*

To this I answer; That whereas many did by mistake judge the Offices of a Bishop and of a Presbyter to be two distinct and different Offices, when they were really but one and the same according to Divine Institution; so those who were ordain'd to the Office of a Bishop, or of a Presbyter, were ordained really to the same Office, and consequently were invested with the same Power. And therefore the whole Matter does depend on the Divine Institution, and not on Ecclesiastical History, since 'tis by the Divine Institution we are to correct the Mistakes of After-times; tho I think Ecclesiastical History affords several considerable Testimonies on our side, and some of them more ancient than what our Adversaries can alledge. But I am willing to shorten the Dispute, and therefore refer wholly to the Divine Institution.

This Answer to your Eighth Proposition, is a full Answer to all your other Propositions which follow; and therefore I need not speak particularly to them.

My 4th Remark against which you object, appears from what has been said to be of considerable weight. For if the Sense of the Times before the Reformation is to be considered,

der'd, so is the Sense of the Times after the Reformation, when those Presbyters (I spoke of) were ordain'd: And therefore, if according to the Sense of the Times after the Reformation, and especially if according to the Sense of the Ordainers, those Presbyters had by Divine Institution the Power of Ordination, your own Argument will be conclusive against your self, unless you can shew wherein I have mistaken it.

And thus, Sir, I have given you my Thoughts of your Propositions as clearly as I could, and I hope with the mixture of nothing offensive. I assure you, 'tis a through Conviction of Truth has caus'd me to engage in this Controversy; 'tis Truth I pursue; and I bless God I can and do embrace, on which ever side it appears to me to lie. And therefore know not of any one particular Denomination, or Party, with which I wholly agree, which I hope may be a sufficient Evidence that I am neither led by Interest nor Prejudice; and so may encourage you to write with the same Calmness that appears in your Letter to my self, and I think in this to you. I declare I shall be ready to acknowledge any thing I can learn from you. And as to your Request, I suppose you are before this satisfy'd, how ready I am to second that Motion; and have accordingly given Orders to my Bookseller as you desire.

Before I conclude, I must consider the three things you take notice of in your Postscript.

1. I had said, *'Tis certain, our Protestant Bishops at the time of the Reformation, did look on the Offices of Bishops and Presbyters to be the same by Divine Right, as is plain from an Original of those Times; a Copy of which Bp. Burnet has given us in his History of the Reformation, who apologizes for their Notion, and calls it, to the best of my Remembrance, the Dregs of Popery.* Here you say, you wish I had mention'd the Volume and Page, and that you can't but think my Memory must somewhat fail me; and that I deal somewhat too freely with such a Man of Parts, as Bp. Burnet is, by representing him to apologize after so incoherent a manner. I think I can fully satisfy you in this Matter, if in nothing else.

Bp. Burnet then in the first Volume of that History (2d Edition) has in the latter Part of that Volume, p. 321. among the Addenda to the Collection of Records, given us that Copy which I refer to; which is thus intituled, "A Declaration made of the Functions and Divine Institution of Bishops and Priests, *An Original.* And therein we have these

these Words, p. 323. " *Item*, That this Office, this Power
 " and Authority was committed and given by Christ and his
 " Apostles to certain Persons only ; that is to say, unto Priests
 " and Bishops, whom they did elect, call, and admit there-
 " unto by their Prayers and Imposition of their Hands ; and
 " p. 324. " The Truth is, that in the New Testament there
 " is no mention made of any Degrees or Distinctions in Or-
 " ders, but only of Deacons or Ministers, *and of Priests or*
 " *Bishops*. This was sign'd by seven and thirty Hands (be-
 " sides some whose Names could not be read) and of these two
 " were Archbishops, and eleven Bishops.

In the former part of the first Volume, where Bp. Burnet
 is speaking of this very Original, p. 366. he has these words,
 " It having been (*N. B.*) *the common Style of the Age*, to rec-
 " kon Bishops and Priests as the same Office, 'tis no wonder
 " if at this time, the Clergy of this Church, the greatest part
 " of them being still leaven'd with the old Superstition, and
 " the rest of them not having spare-time enough to examine
 " lesser Matters, retain'd still the former Phrases in this
 " Particular. On this I have insisted the more, that it may
 " appear how little they have consider'd things, who are so
 " far carried with their Zeal against the Establish'd Govern-
 " ment of this Church, as to make much use of some Passa-
 " ges of the School-men and Canonists that deny them to
 " be distinct Offices, for these are the *very Dregs of Popery* ;
 " the one raising the Priests higher for the sake of Transub-
 " stantiation ; the other pulling the Bishops lower for the
 " sake of the Pope's Supremacy, and by such means bring-
 " ing them almost to an Equality.

By this, I hope, it appears my Memory did not fail me,
 and that I have not dealt too freely with the first Reformers,
 or Bp. Burnet ; tho' I'm far from judging Bp. Burnet's Apo-
 logy to be a just one. For 'tis evident they build not their
 Notions on School-men and Canonists, but on the New Te-
 stament. And if they should be suppos'd influenc'd by the
 Judgments of Men, 'twere perhaps more reasonable to think
 they did regard the Opinion of some others, rather than that
 of School-men and Canonists : And especially if we consider
 what the Notion of some then was, as we have it in another
 place of the Collections in the same Vol. p. 226. set down in
 part by Bp. *Stillingsfleet* also, *Iren.* p. 392. " The Bishops
 " and Priests were at one time, and were not two things,
 " but both one Office in the beginning of Christ's Religion.
 " A Bishop may make a Priest, and so may Princes and Go-

" vernours

"vernours also; and that by the Authority of God committed to them and the People also, by their Election.

'Tis plain, this Opinion was of such Latitude as to answer for the Validity of the Reform'd Ordinations abroad; and if they should not be allow'd to have any regard to foreign Reformers, yet 'tis evident they regarded the Prince, rather than the Opinions of School-men and Canonists.

And as for the Opinion of others, I refer you to the aforementioned Bp. *Stillingsfleet's Iren.* p. 413. and to Mr. *Baxter's Christian Concord*, (there cited) and his *Treatise of Episcopacy*; Part the 2d, p. 114.

I may well therefore say this was their Opinion; and it concerns not me to reconcile it with what you mention from the Preface to the Publick Form of Ordination; tho I may add in their behalf, that the State of Subscriptions has not been always the same: Sometimes they have been more press'd than at others; and several have held Preferment in the Church without subscribing at all, as *John Fox* the Martyrologist, and several who had only Presbyterian Ordination; which is a farther Demonstration of what I asserted. I don't much wonder at what you say concerning Arch Bishop *Laud*, nor do I think it worth while to contend about him: What I asserted you may see Proof of in the Authors refer'd to. Town he was what you say of Bp. *Burnet*, A MAN OF PARTS; but it shall be always my unfeigned Desire, that Men of his Disposition may be kept from the Exercise of such a Power as that, which we know he had and used.

2. The next thing you animadvert on, is, *My desiring my Reader to observe that which the Dissenters are well pleas'd to see, that their Cause must stand or fall with that of all the Protestant Churches.* And here you ask me, whether I have not read in your's or other's Writings, that there is a vast difference between the Case of our Presbyterian Ordination, and that of other Protestant Churches beyond the Seas? forasmuch as many of them alledge an utmost Necessity (not a Choice) in their taking up with Presbyterian Ordination, which we can't pretend to.

Now tho I knew very well, that some of your Writers do pretend this in their behalf, yet I did then, and do still, think the Pretence has not any good ground. For, (1.) As to your self, your Argument makes no difference between them and us; and so you can't but own, if you consider what you say with reference to your Theses in this Letter to my self, p. 10. *In short, the Theses prove, that any Ordination perform'd by a Presbyter (tho Episcopally ordain'd himself) whenever it be perform'd,*

perform'd, is invalid. (2.) I would fain know what that Necessity is, which obliges them to be content without Episcopal Ordination. For what tho they have not Bishops of their own, might they not easily have some ordain'd here by our English Bishops, if they thought Bishops so necessary? Would our English Bishops, do we think, have refus'd them this Kindness? Certainly they would not: And I would fain know why I must allow a greater Necessity in their Case, than was allowed by Arch Bishop *Laud*, whom you so highly value. You may see in his Life writ by Dr. *Heylin*, that when Bp. *Hall* was willing to allow, "That Presbyterian Government might be of use in some Cities or Territories, wherein Episcopal Government, through Iniquity of Times, could not be had, p. 389. Bp. *Laud* was by no means willing to grant this, and therefore in answer to it, has these Words, p. 401. "First, I pray you consider whether this Concession be not needless here, and in its self of dangerous Consequence: Next, I conceive there is no place where Episcopacy may not be had, if there be a Church more than in Title only: And more to the same purpose may be there read. Or why should I allow such a Necessity as Bp. *Taylor* would not allow: Whose Episcopacy asserted I find thus cited, p. 191. "M. Du Plessis, a Man of Honour and great Learning attests, that at the Reformation there were many Arch Bishops and Cardinals in Germany, France and Italy, &c. that join'd in the Reformation, whom they might but did not employ in their Ordinations; and therefore what Necessity can be pretended in this Case I would fain learn, that I might make their Defence.

3. If some few have pretended Necessity, there are a vast number more that have join'd with us in asserting the Identity of a Bishop and Presbyter, and have stiffly pleaded for it. To which purpose I need only to refer to *the Remarks on Mr. James Lacy's Answer*, p. 170, &c. In which Author you will find (if I mistake not) an Answer to a great part of your Testimonies.

4. I may well say of the publick Confessions of those Churches, what you say of the Preface to the Publick Form of Ordination in the Church of England, p. 14. of this your Letter to me, *What more authentick Testimony can be produc'd to this purpose?* And yet you may see in the same Author, p. 164. That in their Confessions they acknowledge the Identity of Bishops and Presbyters.

5. Should

5. Should it be suppos'd, that theirs were a Case of Necessity, we may alledge the same. For what could they do, who were ordain'd when the Bishops were ejected? Was not theirs as much a Case of Necessity then, as that of the Protestants abroad? Or again, let the Case be put of those who have been ordained since 1662. If any unlawful Terms are impos'd on us, and without complying with them the Bishops, according to the Law of the Land, will not ordain, we are not to comply with those Terms; and therefore as we are fully convinc'd this is the true State of our Case, we can't but judge *ours* is a Case of Necessity as well as *theirs*. And I believe there are very few of us who would have refus'd an Ordination meerly because Episcopal. I can speak this for my self, tho I judge Presbyterian Ordination as valid as Episcopal, to all intents and purposes; besides that of Pre-ferment by the Laws of the Land, yet Prudence would have led me to have chosen Episcopal Ordination rather, had there not been such Terms impos'd as I could not be satisfy'd to comply with. And since we can't have it with safe Consciences, and are satisfy'd that 'tis not necessary, we are easy, as the Protestants abroad are, without it. And for these Reasons I still insist on what I said; and am so far from esteeming it (as you call it) *a Flam*, that I look on the *considerable Difference* you pretend, to be really nothing else.

The third Particular you mention, is, that I say, *your pretending to come to Scripture is but a blind, for you drop it before you come to the End of your Argument*.

The Case is plainly this, you pretend to prove by Scripture, that Presbyterian Ordination is not valid: And here, if I understand your Argument, it runs thus:

Ordination, perform'd by Persons not themselves invested with the Power of Ordination, is not valid.

Ordination by Presbyters is perform'd by Persons not invested with the Power of Ordination.

Therefore Ordination by Presbyters is not valid.

Now here is, of the two Premises, one that is not matter of dispute; and that is, that Ordination perform'd by Persons who are not themselves invested with the Power of Ordination, is not valid, and so this needed not to be prov'd at all; and yet this is the only thing attempted to be prov'd by Scripture. But the other of the Premises, which is the main matter of the Controversy, and on the Truth of which your Conclusion as much depends as on the Truth of the other, is not once attempted to be prov'd by Scripture: And for

for this reason I said, you drop'd the Scripture before you got to the End of your Argument.

I think all will grant, that a Man who pretends to prove any thing by Scripture, must from thence be able to prove whatever he advances in order to the Proof of it; and consequently you could not justly pretend to have given a Scripture Proof of your Conclusion, unless you had prov'd both those Premises on which it was grounded; and especially unless you had prov'd by the Scripture the main Proposition denied by your Adversaries. So that if what I said be not true, I can't see how you can escape the Charge of another Fault in arguing; and that is, the begging the thing in question, I mean while you advance not any of that Proof you propos'd, but take that for granted which is the Point in debate; as this is really it, *Whether Presbyters have the Power of Ordination or no*; Or else your Argument is one and the same when you argue from Scripture, and when you do not; which I had taken notice of, and founds, I confess, a little odd. And thus I have review'd your Postscript.

And now I shall only add, that I heartily concur with you in your Prayers to God, that he of his infinite Mercy, would bless and direct us both in a sincere and impartial Enquiry after Truth, and in your Desires of the Prayers of all good Christians to the same end.

I am,

Reverend Sir,

Your most Affectionate,

And Faithful Servant

Newbury, Decemb.

13, 1706.

In Christ,

James Peirce.

[55]
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